

The Calling of the I E V V E S.

A ^{TL}
PRESENT
TO IVDAH AND
THE CHILDREN OF
ISRAEL that ioyned with him,
and to IOSEPH (the valiant tribe
of EPHRAIM) and all the
house of ISRAEL that
ioyned with him.

The Lord giue them grace, that they
may returne and seeke I E H O V A H
their God, and D A V I D *their*
King, in these latter dayes.

There is prefixed an Epistle vnto them,
written for their sake in the Hebrue tongue,
and translated into English.

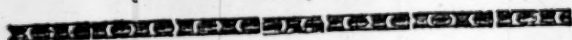
author Henry Finch

Published by *William Gouge*, B. of D. and
Preacher of Gods word in Blackefryers. London.

L O N D O N

Printed by EDVARD GRIFFIN for
WILLIAM BLADEN, and are to be sold at his Shop
neare the great North dore of *Pauls*, at the signe
of the Bible. 1631.

מורה ישראל
יקצנר:



מנחת היא

ליהודה ולכני ישראל חבריו וליוסף
אשר בן אפרים וכל בית ישראל
חבריו ימציאם אלהים חן וישבו
ובקשו את יהוה אלהיהם ואת
דויר מלכם באחרית
תימים:

עמוד ה-ג ארני יהודה
דבר מי לא יכבא



A BRIEFE AND SUMMARIE DECLARATION OF THE PROPHECIES

of the old and the new Testament, so far
as they concerne the calling of the
I E W E S.

TH E inuifible things of God, that are to be
feene in all his workes, shine moſt cleerly
in the Church. Wherein, as *Dauid* ſaith,
Pſal. 29. 9. he vttereth all his glory. But
aboue all, the Church of the Iewes carrieth
the liuely print and marke of his praifes.
What things did he for them? Nay, what
did he not in *Ægypt*, and at the red ſea, in the wilderneſſe,
and Land of promiſe, when they were in *Babylon*, the ſe-
uenty yeeres captiuitie, and after, by ſending of his Son a-
mong them?

Theſe things were the firſt act (as a man may call it) of
the great and glorious workes of God toward that nation.

But the Cataſtrophe, or ſhutting vp, is no leſſe, if not
much more, to be admired: How, for reſuſing Chriſt, that
came into the world, to ſaue them, and ſhamefully nayling
him vpon the Croſſe, they are become a renegade people,
now 1600 yeeres together, without Church, without Com-
mon-wealth, without forme, or face of government, good
or bad: their pleaſant land turned into a wilderneſſe: their
fruitfull Countrey, into a dry and barren Deſert. How,

B

for

The Calling of the Iewes.

for all that, he leaueth them not without comfort. Nay, he listeth vp their hearts with a certaine expectation of most high and ample promises. Such and so great as are altogether incredible, but that the mouth of the Lord hath spoken it. Some of the choise and principall, not following Iewish fables, but the vndoubted Oracles of the word of God, it shall not be amisse, before we proceede further, to lay downe in certaine Aphorismes or Positions. Which may all be reduced into five heads.

Refusing Christ. 1. The first head concerneth the Iewes refusall of Christ.

Whereupon shall follow

- | | |
|--------------------|---|
| <i>Reiection.</i> | 2. Both their reiection to be no more his Church and people. |
| <i>Remnant.</i> | 3. (Notwithstanding which, a small remnant, a hole seed, shall be left, <i>Rom.</i> 11. 5.) |
| <i>Desolation.</i> | 4. And also their long desolation. |

The second head is of the calling of the Iewes. For

- | | |
|------------------------------------|---|
| <i>Call.</i> | 5. Of this remnant God will be pleased to gather a Church vnto himselfe, |
| <i>Last dayes.</i> | 6. In the last dayes. <i>Ezech.</i> 38. 8. <i>Hosea</i> 3. 5. |
| <i>Generall call.</i> | 7. Not of a few, singled out here and there, but of the Nation in generall. <i>Rom.</i> 11. 25, 26, 27. <i>Cantic.</i> 8. 10. |
| <i>X. Tribes.</i> | 8. And that of the ten Tribes as well as of the rest of the Iewes. <i>Ezech.</i> 37. 16, 19. <i>Hosh.</i> 1. 11. <i>Ier.</i> 3. 12, 13. &c. <i>Esay</i> 11. 12, 13. <i>Obadja vers.</i> 20. <i>Zach.</i> 10. 6. <i>Rom.</i> 11. 26. |
| <i>Wrath against refractaries.</i> | 9. But this extendeth not to euery one. Some there shall be, refractarie Spirits, that will not euen then stoope to Christ. Against whom the wrath of God shall be euident. <i>Ren.</i> 21. 8. <i>Dan.</i> 12. 2. <i>Esay</i> 65. 11, 12, 13, 14, 15, 16, 17. |

The

The third head respecteth the beginnings of their conuer-
sion; of whom it shall be, and when, and the
things that shall follow thereupon

10. The first conuerted shall be out of the North and the *First conuerted*,
East quarters. *Dan. 11. 44. Esay 41. 26, 27.*
11. And that about the time when the Turkish tyrannie *Time of first*
shall haue lasted 350 years. *Dan. 7. 25. & 12. 7. 11. conuersion.*
Rev. 9. 15.
- Things following vpon it are
12. They shall repaire towards their owne country. *Esay*
11. 15, 16. & 51. 10, 11. Ier. 3. 18. Hosb. 1. 11. *Repaire towards*
their country.
13. In the way, *Euphrates* shall be laid dry for them to
passe, as once the Red Sea was. *Rev. 16. 12. See Esay Euphrates dry.*
11. 15. & 51. 10, 11.
14. The tidings of this shall shake and affright the Tur- *Turke shaken.*
kish power. *Dan. 11. 44.*
15. A marueilous conflict shall they haue with Gog and *Conflict with*
Magog, that is to say, the Turke. *Ezech. 38. & 39. Gog.*
Rev. 20. 8.
16. And shall be in fore distresse. *Dan. 12. 1.* *Sore distresse.*
17. This conflict shall be in their owne country, the land *Place of conflict.*
of Iudra. *Rev. 20. 8, 9. Esay 25. 10. Iosel 3. 2. Ezech.*
39 2, 4. Zach. 14. 2. 4. 3, 4, 5. Dan. 11. 44, 45.
18. Anoble victorie they shall obtaine. *Conquest.*
19. God from heauen miraculously fighting for them. *Gods fighting.*
Rev. 20. 8, 9, 10. Esay 27. 1. & 31. 8, 9. Ezech. 38. 18,
19, 20, 21, 22, 23. Zach. 14. 3, 4, 5.
20. It seemeth the maine blow where the Grand Signior *Place of Gogs*
himselfe must fall, shall be at, or neere Ierusalem. *fall*
Rev. 10. 16. & 20. 9. Iosel 3. 2. Ezech. 39. 16.
21. The viter overthrow of the whole Armie, perhaps *Place of the ar-*
shall be beside the Sea of Gennezaret, orherwise cal- *mies discompt.*
led, the Lake of Tiberias. *Ezech. 39. 11.*
22. This conquest of Gog and Magog commeth 45. *Time of conquest*
years after their first conuersion, which is the 395.

The Calling of the Iewes.

yeare and last period of the *OTTOMAN* Empire, *Ren.*
9. 15. *Dan.* 12. 12.

The fourth head is their flourishing state of Church
and Common-wealth, after this victory
once obtained. For,

- | | | |
|---|-----|--|
| Dwell in their
Country. | 23. | They shall dwell in their owne Countrey. <i>Ier.</i> 3. 18.
and 23. 8. <i>Ezech.</i> 37. 21, 22. <i>Amos</i> 9. 14, 15. |
| Inhabit all the
Land. | 24. | They shall inhabite all the parts of the land, as before.
<i>Obad.</i> 15. 19, 20. <i>Ier.</i> 31. 38, 39, 40. <i>Esay</i> 27. 12.
and 65. 10. |
| Safety of the
Kingdome. | 25. | They shall liue in safety. <i>Esay</i> 60. 18. <i>Hosb.</i> 2. 18. |
| Continue for
euer. | 26. | They shall continue in it for euer. <i>Ezech.</i> 37. 25.
<i>Amos</i> 9. 15. |
| Fruitfulnessse of
the Land
Country popu-
lous. | 27. | The land shall be more fertile then euer it was. <i>Ezech.</i>
36. 35. <i>Hosb.</i> 2. 21, 22. <i>Ioel</i> 3. 18. <i>Amos</i> 9. 13. <i>Zach.</i>
14. 10. |
| | 28. | The Countrey more populous then before. <i>Esay</i> 49.
19, 20, 21. <i>Ezech.</i> 34. 31. and 36. 37, 38. |
| One Kingdome. | 29. | There shall bee no separation of the ten tribes from
the other two: but all make one entire Kingdome.
<i>Ezech.</i> 37. 22, 24. <i>Hosb.</i> 1. 11. |
| Flourishing
Common-wealth | 30. | And a most flourishing Common-wealth. <i>Dan.</i> 7. 27. |
| Glorious
Church. | 31. | Touching their Church, it shall bee most glorious.
<i>Esay</i> 4. and 24. 23. and 60. 1. 2. <i>Ren.</i> 21. and 22.
<i>Dan.</i> 12. 3. <i>Ier.</i> 3. 16, 17. <i>Ioel</i> 3. 19, 20. |
| Churches beauty | 32. | Which glory shall appeare in outward beauty. <i>Esa</i> 24.
23. and 30. 26. and 60. 20. and 62. 1, 2, 3, 4. <i>Ren.</i>
21. 23. and 21. 5. <i>Zach.</i> 14. 6, 7. |
| Sanctity. | 33. | Sanctity. (all prophane purged out) <i>Ioel</i> 3. 17. <i>Zach.</i>
14. 20, 21. <i>Ren.</i> 22. 3. |
| Purity. | 34. | Purity of doctrine. <i>Ezech.</i> 37. 23. <i>Hosb.</i> 2. 16, 17.
and 14. 8. <i>Zach.</i> 13. 2, 3. |
| Covenant. | 35. | Excellency of the new couenant. <i>Esay</i> 61. 8. <i>Ezech.</i>
37. 26. |
| Spirituall graces | 36. | Abundance of spiritual graces. Faith, Knowledge,
Zeale, |

The Calling of the Iewes.

5

Zeale, Piety, &c. *Esay* 25. 6.

37. Chcerfull obedience. *Esay* 66. 7. 8. Chcerfull obedience.
38. Multitude of beleuee s. *Hosh.* 1. 10. 11. *Zach.* 10. 10. Multitude of
39. Happinesse and prosperity. *Esay* 25. 8. and 51. 13. Believers
and 60. 19, 20. *Ren.* 21. 4. Prosperity.
40. Ioy. *Esay* 30. 19. and 35. 10. *Hosh.* 2. 15. *Zach.* 10. 7. Joy.
41. Safety. *Zach.* 10. 12. and 14. 11. *Ier.* 23. 6. and 33. 16. Safety of
42. Stability. *Esay* 26. 1. and 33. 16. *Ier.* 30. 20. Church.
43. Perpetuity. *Esay* 60. 21. *Hosh.* 2. 19. *Joel* 3. 20. Stability of the Church.
44. The fift and last head is, that after their call, *After* Perpetuity of the Church.
and *Egypt*, all those large and vast Countreies, All nations embracing Christ.
the whole Tract of the East and of the South shall
be conuerted vnto Christ, *Esay* 19. 23, 24, 25. and
27. 12, 13. *Adicah.* 7. 11, 12. *Zach.* 10. 10, 11, 12.
and 14. 8, 9. *Psal.* 68. 31. and 72. 9, 10, 11. *Ren.*
21. 14. The chiefesway and soueraignty remain-
ing (still with the Iewes. So as,
45. All nations shall honour them. *Ren.* 21. 24. *Esay* 49. Nations honour-
ing them.
23. and 60. 5, 5, &c. and 61. 9. and 66. 10, 11, 12.
Zephan. 3. 19, 20. *Ren.* 16. 12.
46. And the enemies of the Church by them subdued, Enemies sub-
dued.
Numb. 24. 17, 18, 19. *Esay* 11. 14. *Joel* 3. 19. *Obad.*
vers. 18. *Zach.* 10. 11. and possessed, *Esay* 14. 2. and
61. 5. *Joel* 3. 8. *Amos* 9. 12. *Obad.* *vers.* 17. 19. shall
willingly or perforce come vnder Christs obe-
dience.

The truth of ech position, I will not here stand to dis-
cuss. This Treatise following (where they are noted in
the margin) doth abundantly proue them all.

The time drawing neere, wherein these things fore-told
so long before, come now to be accomplished, how sweet
a thing it is, to looke into the propheties that giue assurance
of it.

May it therefore please the iudicious and learned Rea-
der, to weigh the Scriptures following: which professedly,
and of purpose, speake of these things. Some in plaine and

The Calling of the Iewes.

eident termes, other more obscurely, but all layd together, cast such a light, as leaue this doctrine without exception. But before we enter vpon the particular Texts, take some few rules, for the better vnderstanding of the prophecies of this kinde: Aswell touching the threatned desolation, as for the conuersion of this people, and the enemy that shall fall before them.

1. The desolation spoken of, *Cities without inhabitant, houses without men, the land desolate*, Esay 6. 11. *The mountaines, hills, riuers, valleyes, waste*. Ezech. 36. 4. *No King, no Prince, no forme, or face of Church, or Common-wealth, good or bad, and that for many dayes*, Holsh. 3. 4. Were neuer before, but now are truely verified in the height of them, some 1600 yeeres together, since they reiected Christ.

2. Though the Prophets, when they handle these things, thunder against the sins of their owne age, that is, but to note the Iustice of the future desolation: for God is righteous to punish in the children, their fore-fathers faults, when they walke in the same steps of disobedience, *Esay 14. 21*. Touching their conuersion.

1. Where *Israel, Iudah, Tzion, Ierusalem, &c.* are named in this argument, the Holy Ghost meaneth not the spirituall Israel, or Church of God collected of the Gentiles, no nor of the Iewes and Gentiles both (for each of these haue their promises seuerally and apart) but Israel properly descended out of *Jacobs* loynes.

The same iudgement is to bee made of their returning to their land and ancient seates, the conquest of their foes, the fruitfulness of their soile, the glorious Church they shall erect in the land it selfe of Iudah, their bearing rule farre and neere. These and such like are not Allegories, setting forth in terrene similitudes or deliverance through Christ (whereof those were types and figures) but meant really and literally of the Iewes. It was not possible to devise more expresse or eident termes, then the Spirit of purpose vseth to cut off all such construction. Neither were

Iosias

Iesus or *Cyrus* more plainly named hundred of yeares before they were borne, then these things are plainly delivered for the confirming of that peoples faith. Wherefore wee need not be afraid to averre and mainteyne, that one day they shall come to *Ierusalem* againe, be Kings and chiefe Monarches of the earth, sway and gouerne all, for the glory of *Christ* that shall shine among them. And that is it *Lactantius* saith, *Lib. 7. Cap. 15. The Romane name (I will speake it, because it must one day be) shall bee taken from the earth, and the Empire shall returne to Asia, and againe shall the East beare dominion, and the West bee in subjection.*

2. Such promises of the Gospell as come in order after that desolation, or after mercy to be shewed to the gentiles, are without question to be referred to these times.

3. Nay, generally all Euangelicall promises made vnto them, seeing they neither at the first receiued the gospell, nor euer hitherto enioyed that peace, plenty, and prosperity, which the promises doe purport, cannot but aime at somewhat that is yet to come.

4. The great and glorious things, which in the height and excellency thereof, are spoken peculiarly to them, doe in their measure and degree, appertaine in common to all the faithfull. And so in the new Testament, are ordinarily applyed: Whereof see more in this treatise following vpon *Esay. 54.*

5. Their conuersion vnto *Christ* in the last dayes, commonly is intimated by turning from Idolatrie. Which howsoeuer the Iewes be not now infected with, (if you speake of bowing to stockes and stones) was then the maine sinne of the times. And taketh vs forth this worthy lesson that it is meere Idolatrie, and a worship of false Gods, whatsoeuer worship looketh not to God in *Christ*, which *Iohn* also teacheth. *1 Ioh. 5. 20. 21.* When hauing laide down the doctrine, that *Iesus Christ* is the true God, and life euerlasting, immediately he addeth, *Little children keepe your selves from Idols.* This rule for the exposition of the

The Calling of the Iewes.

Prophets, I learne of the Apostle, *Rom. 11. 27.* vouching *Esay 27. 9.* (which speaketh of their casting away of Idols) as a principall place to warrant the calling of the Iewes.

6. Albeit the thorow comming in of the Gentiles, for all nations with one consent to receiue Christ, be put off to the Iewes conuersion, yet that nothing hindreth but the places that speake of the same, may well serue to warrant the first inceptions of their calling. And so doth *Iames* cite them. *Act. 15. 16, 17.* out of *Amos cap. 9. 11, 12* and *Paul, Rom. 9. 25, 26.* out of *Hosea Chap. 1. 10.*

7. The conuersion of the Gentiles, is many times intimated by the Israelites maistring of them, possessing them for seruants, and for handmaides as *Esay, 14. 2. Amos 9. 12. Obadiab, vers. 19.* Which is not meant so much of a temporall subduing, as of a spirituall ioyning with them, in seeking of the Lord; yet so as the chiefe soueraigntie and stroke of keeping men within the lists of their subiection and obedience vnto Christ, shall remaine among the Iewes. And so *Iames* teacheth vs to expound those phrases, *Act. 15. 17.* Where that which *Amos* saith, that they (the Israelites) may possesse the remnant of Edom, *Iames* rendreth, that the residue of men may seeke after the Lord.

The enemy whom indeed they shall conquer, roote out, and destroy, after they haue groaned long vnder his hard yoke and bondage, is not alwaies represented by one and the same name. But sometimes more obscurely, by one or other of the capitall enemies of Gods people, *Moab, Edom, Rabba*, that is to say, the Ammonites, *Asibur, Iauan*; whether because the holy Ghost would thereby note the cancred malice of that tyrant to the Church: or that those which inhabit the seat of these people, shall ioyn hands and fall in the same destruction.

Sometimes his qualities and conditions paint him out: *Lewiathan*, a Serpent, a Dragon, *Esay 27. 1.* Sometimes you haue him more plainly decyphered, either by the countrey from whence he deriueth his pedigree. *Gog of the land*

Esay 25. 10.

Esay 34. 5, 6.

& 63.

Psal. 110. 6.

Esa. 30. 31. &

31. 8.

Hos. 13. 13.

(compared

with *Hos. 14.*

3.)

Mica. 5. 5, 6.

Zach. 9. 13.

of

The Calling of the Iewes.

9

of *Magog*, *Ezech.* 38. 2. or else by his territorie and dominion, the *King of the North*, *Dan.* 11. 40. the *Dragon which is in the sea*, *Esa.* 27. 1. But by all these names, one and the same enemy is vnderstood, which marueylously cleereth the place in *Ezechiel*, chap. 38. 17. where the Lord by his Prophet speaketh to *Gog* in this wise; *Art thou hee of whom I haue spoken in ancient time, by my seruants the Prophets of Israel which prophesied in those dayes and yeares.* Hee can not moane himselfe nor *Daniel*, which was but one of his age, much lesse *Zacharie* that came after, but hee meaneth the ancient Prophets long before, who spake of the same person, though not by the same name.

These things premised, we come now to the particulars, wherein my meaning is, not to open euery hard word, or darke and obscure phrase, much lesse to endeaour in euery place a full exposition of the text, That must bee had from other the godly and learned interpreters. But only to point at the heads of those Scriptures, and that but so farre as they concerne the thing wee deale with, to lead vs by the hand in the discovery of this heigh and heavenly secret, for that name the Apostle giueth it, *Rom.* 11. 25. The reader that would profit thereby, I desire to haue the text before him as hee goeth. The comparing whereof, will bring great light to things that otherwise may seeme obscure, and that he be not deceiued in the chapters, and verses, I follow not (where any difference is) the Hebrew, but number them as they are in the English translation.

Balaams Prophecie, Numb. 24. 14. to the last verse of the Chapter.

THE Spirit of God that sate in the mouth of this wicked man, mastring and ouer-ruling his tongue, to speake things tending heighly to Gods praise, and the comfort of his people, doth heere vtter a Prophecie of the kingdome of Christ, to beset vp among the Iewes in the latter end of the world. It is (for the maine matter) one

C

6 Posit.
entire Last dayes.

The Calling of the Iewes.

entire prophetic: but broken off by severall proems. The summe of all is: that the Iewes shall destroy their enemies, But themselves must before that, endure a long and tedious thraldome: Notwithstanding which, God in the end will set them free, giue them a great and glorious victory, that the tyrant, who keepeth them in subiection, shall vnterly be destroyed.

Vers. 14. 15. 16.
17. 18. 19. 20.
21. & 1 part of
22.
& part of verse
23.
vers. 23. 24.

1. Wherein obserue the time, vers. 17. *I see it (that which I am to say) but not now: I behold it, but not neere.* How is that? He spake it plainer, vers. 14. *I will tell thee what this people shall doe to thy people in the last dayes.* By which notation of time, these things that were to come so long after, are wont ordinarily to be expressed, *Ezech. 38. 16. 3. Esay, 24. 22.* This being the last and vttermost period, of whatsoeuer the Scriptures doe foretell; for hitherto and no further, reach the holy Oracles of the Prophets, *Ren. 10. 7. and 16. 17.* So this Prophetic can not bee drawn to *Danids* temporall kingdome.

46 Posit.
Enemies sub-
dued.

2: Vnder the conquest of *Moab* and *Edom*, he pointeth at that conuersion, which shall bee of the Gentiles, when the Iewes returning to seeke Christ, shall subdue and bring vnder his yoke, all nations that doe oppose, as *Esay 11. 14. Ios. 3. 19. Obadia vers. 18. Zach. 10. 11.* To wit *Moab, Edom, Amalek, Midian*, noted by the *Kenites*, and by *Kaine*, the first father of that kindred.

7 Posit.
Generall call.

3. Those that shall thus preuaile, and deale valiantly are *Israel*, and of *Jacob*; or the people of the Iewes, that very people out of whom the starre (Christ) should spring according to the flesh.

18 Posit.
Conquest.

This Prophetic then, being of the Iewes, of the destruction of their foes, and that in the last dayes, note in the fourth place he speaketh of *bearing rule*, of a Scepter or a kingdome, before which the enemies shall all fall, as it is said, *Dan. 2. 44. It shall destroy and consume all other kingdomes, but it selfe shall stand for euer.* And againe, *Dan. 7. 9. I saw till the thrones were taken away.* Which evidently pointeth at the glory and greatness of the Church that shall be among them.

5. Is

5. Is enterlaced their owne sore bondage, which shall be in the meane time, for the second part of the 22. verse, I read interrogatiuely, by an admiration, and apostrophe, or turning of his speach vnto the Israelites. *How long shall Ashur hold thee* (*o Eber*, of whom he speaketh immediately in the verses following, and whose troupes and squadrons were then before his eyes) captiue ? Notwithstanding, all the glory and happines that I now foretell, vnder the name of *Ashur* (then, in *Balaams* time the soueraigne Monarch, and the first who in truth deuoured Israel) comprehending the whole succession of Tyrants euen to this day, who consume his very bones, as *Jeremie* speaketh, *Ier. 50. 17.* Whereupon sixtly, hee breaketh forth into a lamentation, and yet triumphing in the end.

Alas, who shall line, when the mighty God shall order this, that shippes from the coast of Cissim shall euen afflict Ashur who afflicted Eber, and also he shall for ever perish.

18 Posit.
Conquest.

Hee that shall thus perish, is not *Eber*, or the Iew as some Interpreters of great note would haue it, (for that crosseth the whole scope of *Balaams* Prophecie) but it is the people that afflicted *Eber*, and consequently, this is a prophetic of the kingdome of the Iewes, who shall maister and ouercome that people, which is enough for our purpose. But yet in so difficult a piece of Scripture, wherein euery man is to haue his iudgement free, giue me leaue to doe my best, to bring some further light vnto it, first I hold it for certaine, that this is a Prophecie of the last condition of the Iewes, and of the affliction mentioned. *Dan. 12. 1.* *Esay 26. 20.* The lamentation in the Preface, and the destruction of that oppressing people in the perclose or conclusion, seeme to make that very euident, which being so, it cannot be vnderstood of the Greeke or Romane army, much lesse restrained vnto *Ashur* properly called, whose glory fell in *Senacharib* so many yeares agoe : But in this place is specially meant of him, who last of all the tyrants shall so oppresse Gods heritage, that is to say, the Turke. Next by ships, that shall come from the coast of Cissim or

16 Posit.
Sore distresse,

The Calling of the Iewes.

Cilicia, I vnderstand the tribes transplanted into the cities of the Medes, 2 *King.* 17. 6. who out of those northerne climates, shall make their passage to Iudæa for their returne from the North is specially promised: *Ier.* 3. 12. This agreeth the better, because the word *Ism*, (which is ships) signifieth also men that dwell in farre remote places, *Esay* 23. 13. *Psal.* 72. 9.

Thirdly, the words which are commonly translated, *shall assault Asbur* and *assult Eber*, I render thus, *shall enen assault Asbur, who assaulted Heber.*

This vse of the particule *van*, (and) to take it for the relative, who you shall finde *Esay* 49. 7. and else-where : and is an Hebraim, which *Luke* himselve, whose style is after the pure phrase of the most elegant Græcians, doth not make nice to follow, *Act.* 6. 6.

Lastly, the holy Ghost seemeth heere to point at the two steps of the Turkes ruine.

The first, when tidings from the East, and from the North, shall trouble him, *Dan.* 11. 44. which is his first declyning, that is meant in saying, *They shall assault Asbur.*

The other his vtter and vnrecoverable downefall; when planting his Tabernacle in the glorious mount of holines, he shall come to his end, and none shall help him, *Dan.* 11. 45. This you haue in the last words : *And also that people (that is to say, Asbur) shall for ever perishe.*

Dent. 32. 22. to verse 44.

THese words are a part of *Moses* song, and stand of three distinct branches.

The first forerelleth the fore calamity of the Iewes, which they haue felt now 2600. yeares, and shall come heauier vpon them in the very nicke, when God will bee pleased to shew them mercy, *Dan.* 12. 1.

In the second, their offence that prouoketh this fearefull iudgement, hee doth in such a wonderfull manner aggrauate

4 Post.
Desolation.
Vers. 22. to
vers. 28.
1 Post.
Refusing
Christ.

aggrauate, and make it so odious, by sundry tropes, metaphors, comparisons and similitudes, that both by the thing it selfe, and by that which went before, and followeth after, it may well bee thought, hee meaneth that high and supereminent sin, of refusing Christ.

Verf: 18. to
verf: 36.

The third hath the deliury of this people from the hand of their vnmercifull foe, wherein you may note.

1. The time, when they are brought to the lowest ebb, that neither he that is shut vp, nor he that is left, that is, neither he that is in hold, nor he that is abroad, and hath escaped the enemies hand, strong or weak, are able to doe any thing, As *Esay* 26. 18, 19.

16. Posit.
Sore distresse.

Verf: 36.

2. God taketh the whole glory to himselfe alone, As *Esay* 26. 13, 15. and 63.

Verf: 37, 38, 39
18. Posit.

3. He declareth the heauy Iudgement, that shall light vpon the Tyrant. As *Esay* 63. 2, 3, 4.

Conquest.
Verf: 40. 41, 42.

4. The beleeuing Gentiles are exhorted to prayse God together with the Iewes, for so wonderfull a deliury and mercy, shewed to them both, to beleue. As *Paul* doth expound this place, *Rom.* 15. 10. In all this, no enemy at all is named: onely in generall, *the enemies and haters of God*, Verf. 42. As all are, that are enemies to the name of Christ. But who this grand enemy in truth is, after-prophecies do declare.

7. Posit.
Generall call.

Verf: 43.

Psalme 68. 23. &c. to the end of the *Psalme*.

THIS *Psalme*, after the title, and the first three verses that goe before, as a Proeme, is all laudatiue, or an exhortation to praise God, By arguments taken.

Deut. 32. verf. 36. and he that is shut vp, and he that is left, to be nothing.

1. From his owne person.

2. From his gracious gouernment and administration in generall.

Verf: 4.
Verf: 5, 6.

3. From the benefits bestowed vpon their Ancestours: in their iourneying out of *Egypt*. In their inheriting of the Land, In the confounding of their enemies.

Verf: 7, 8.
Verf: 9, 10.
Verf: 11, 12.

4. From the like fauour that God will shew in succeeding

Verſe 13, 14,
15, 16, 17.

ding ages: Poynting, as it ſeemeth, at the time of the Mac-
cabees.

Verſe 18, 19,
20, 21.

5. From the root and fountaine of theſe, and all other
of Gods beſſings, both of the captiuating of Gods foes,
and graces to his people. Which is Chriſts aſcenſion into
Heauen.

6. From the glorious things, which from thence for-
wards he will effect in their behalfe. All reduced to five
heads.

16 Poſit.
Sore diſtreſſe.

13 Poſit.
Euphrates dry.

Verſe 22.

12 Poſit.
Repaire to their
Country.

Poſit. 18.
Conqueſt.

Verſe 23.

7 Poſit.
Generall call.

Verſe 24.

31 Poſit.
Glorious Church.

Verſe 25.

8 Poſit.

Ten tribes.

Verſe 26.

Verſe 27.

Verſe 28.

Verſe 29.

46 Poſit.
Enemies ſub-
dued.

Verſe 30.

44 Poſit.
All nations em-
bracing Chriſt.

Verſe 31.

Verſe 32, 33, 34

Verſe 35.

Fiſt, the bringing of them home from moſt extreme
difficulties, naming *Baſhan*, becauſe of the ſlaughter ſpoken
of, *verſe 15.* and *the deepe of the ſea*, alluding to *Exod. 14.*
16. Peraduenture, he meaneth the drying vp of Euphra-
tes before them. For this fiſt head aimeth at thoſe times,
the beginning of the Iewes repaire vnto their Country.

The ſecond head is, the great and famous victory that
God will giue. deliuering them out of thoſe difficulties
and diſtreſſes. As *Eſay 63. 1; 2, 3, 4.*

The third head is, the Iewes thorough conuerſion, by
occaſion of that ſingular mercy of God. And the forme
of a goodly Church (vnder the type of the old Synagogue)
ſet vp among *Iacobi* poſterity. The ten Tribes, as well as
the Tribe of *Iudah*. Which is concludeth, by acknowl-
ding their ſtrength to come from God, a prayer to perſiſt
his worke begunne. And a ſpur, to put into theſe Kings of
the Eaſt (as they are alſo called, *Renel. 16. 12.*) to preſent
in the Temple at Ieruſalem (in the publique Congregation)
teſtimonies of their thankfulneſſe.

The fourth head is, the taming of their proud e-
nemies, and forcing them at the leaſt to counterſet a ſub-
iection.

The fiſt head, is the generall calling of all the King-
domes of the earth, to ioynethemſelues vnto the Church
of Chriſt. Which, as hath bene often ſayd, ſhall follow
the conuerſion of the Iewes. And this he ſhutteth vp, with
prouoking all nations to giue vnto God, the praifes that are
due vnto him for it. And his owne particularly thankſe-
giuing.

Read

The Calling of the Iewes.

15

Read the verses thus, vers. 24. They shall see, &c. amongst damosels, &c. Vers. 25. The singers goe before: after, the players on instruments. Vers. 26. Blesse God, &c. ô yee of the fountaine of Israel. Vers. 27. There little *Beniamin* (vnderstand, is, with the new English Translation, or shall be, Prophetically spoken, not in the time past.) Vers. 29. Out of thy Temple in Ierusalem, shall Kings bring presents vnto thee. (For, so I would rather translate then, because of thy Temple, as if it poynted at the Kings of the Gentiles: for that they are spoken of afterwards, vers. 31.

Psalme 69.

IT is euident, that this Psalme is written of Christ, by the sentences, which the story of the Gospell, *Ioh. 2. 17. Matth. 27. 34. Ioh. 19. 29.* and the Apostles, *Acts 1. 19. Rom. 11. 9.* doe apply vnto him.

The first part of the Psalme, is a prayer in the person of Christ, oppressed with that heauy burden of our sins, lying vpon his shoulders.

In the first 21, verses.

The second, an imprecation against the nation of the Iewes, for crucifying the Lord of life.

Vers: 22, 23, 24
25, 26, 27, 28.

The third is gratulatory, or of thankesgiuing, in the behalfe both of himselfe the head, and of his members, the humble ones among the Iewes: that poore remnant, whom God will bee pleased to pull out of this distresse. Both reuiuing, or putting a new life into them, by the ministry of the Gospell, and restoring their Cities and Countrey, to dwell in, that they may possesse the same for euer.

Vers: 29, 30, 31.

So this third part containeth a noble opposition to the former two.

Vers. 5. My foolishnesse, and my faults. That is, whether mine aduersaries doe vniustly charge me.

3. Posit.

Remnant.

7. Posit.

Generall call.

Vers: 32, 33.

23. Posit.

Dwell in their

Countrey.

26. Posit.

Continue for

euer.

Vers: 34, 35, 36.

Psalme

Psalm 72. 9, 10, 11.

44. Posit.
All nations embracing Christ.

IT is a Propheſie of the fulneſſe of the Gentiles. Which, as other Scriptures ſpecific, ſhall not come in, till the Iewes receiue the Goſpell, *Matth. 24. Ren. 21. 14. Eſay 27. 13.*

Psalm 110.

THis Psalm doth royally ſet forth the two offices of Chriſt his Kingdome and Preiſthood.

Verſ. 1.

Verſ. 2.
7. Posit.
Generall call.

Verſ. 3.

His Kingdome, by the powerfull and great effects; Generally in ſubduing all things to himſelfe. More particularly firſt toward the Gentiles, vnto whom the Goſpell ſhall ſpred out of Tſion, that is, from the Iewes, then toward the Iewes themſelues, whom hee calleth his owne people, as *Deut. 32. 43.* Oppoſed there to the Gentiles by name: here to the ſame Gentiles vnder the name of enemies, *Thy people moſt free-hearted, in the day of thy troopes: in the comely places of holineſſe, from the wombe of the morning, to thee (ſhall come) the dew of thy youth.* Wherein ſue things are giuen to vnderſtand.

37. Posit.
Cheerefull obedience.

18. Posit.
Conqueſt.

1. Their prompt and ready obedience, who ſhall not pretend euery light excuſe, when they are bid to the marriage feaſt, as they did in the dayes of Chriſt, *Matth. 22.* But at the firſt hearing ſhall obey, *Eſay 66. 7, 8.*

2. Their ſtrength and power: For, *in the day of thine armies*, not onely meaneth the ſpirituall muſtring, when they ſhall be called together, by the Trumpe of the Word: but withall ſecretly doth import their troupes and armies, that nobly and courageouſly ſhall fight for their liues, countrey, and religion in the laſt dayes.

31. Posit.
Glorious Church.

37. Posit.
Cheerefull obedience.

The 3. thing is, what a glorious Church God will ſet vp among them: which he termeth, *comely places of holineſſe.*

4. Their diligent and ſpeedy turning to the Lord, when once they ſhall bee ſummoned: As *Eſay 66. 8.* *From the wombe of the morning* (ſaith our Psalmiſt) that is, alſoone as the

the light of the Gospell shall but begin to peepe, whilst it is yet scarce breake of day.

5 The innumerable companie that shall be called, and flocke to the Lords Assemblies, as the drops of dew that fall from heauen in the morning.

38. Post.
Multiplication
of beleeuers.

By all which appeareth, that this is not to be accomplished till their last conuersion. And the second and third *verse* haue the very same dependance that you finde *Esa* 2. 2, 3, 4, 5. *Mica* 4. 1, 2, 3, 4, 5, 6, 7.

The Priesthood is set out with great glory *vers. 4.* from the which he resorteth againe to the power of Christs kingdome, in the three verses following. Which may be taken generally of all enemies whatsoeuer, and whersoever opposing against Christ. Neither is there I confesse any necessitie to stretch them further. Yet when I consider all the circumstances and the waight of every word, *day of his wrath, dashing to peeces of Kings, iudging the Heathen, filling the places with dead carcases, dashing in peeces the head,* 18. Post.
Conquest.
I am drawne to beleuee that hereby is meant the destruction of some one grand enemy that shall dominere ouer Gods people, and be subdued in the last dayes by the beleeuing Iewes: whereupon Christ is said to lift vp his head in victorie and in triumph. And hereunto the very order of the Psalmes may lead vs, that speaketh of these things in time after the Iewes conuersion. So doth the phrase of *breaking of the head.* Which as it is elegantly vsed to note a thorough conquest, so secretly it seemeth to point at the Grand Signior himselfe. And (*erets rabba*) which we translate *great Countries*, the Psalmist taketh vp of purpose, closely and couertly vnder an ambiguous kinde of speech, to intimate the Land of Rabba, the cheife Citie of the Ammonites, which *Dauid* conquered, 2 *Sam.* 12. thereby vnderstanding these enemies of Gods people Gog and Magog, as they are else where vnder the name of Moab and Edom, the Ammonites cosin germanes.

Such doubtfull speeches that carie a currant and cleare meaning, and yet haue an other thing infolded, which time

D

and

The Calling of the Iewes.

and euent of the Prophecies will reueale, the ancient Prophets delighted to vse. As that good Father *Jacob, Gen. 48. 22. I giue thee one portion about thy brethren*, one hill or piece of ground more then they. But the word is *Sechem*, or City of the Sechemites, which was the floure of the portion assigned to the house of *Ioseph*. So *Esay 11. 1. A grasse shall grow out of the rootes of Ithai, Neiser*, which in Hebrew is a grasse, closely noteth a Nazarean, or one borne in Nazareth.

Cantic. 8. 10. *I beeing a wall, and my breest towers, then shall I be in his eyes as one that findeth peace.*

7. Posit.
Generall call.

Verf. 8. First, *Salomon* foreseeing in spirit the calling of the Gentiles, doth in the person of the Church consult with Christ of some good course to be taken, for the furtherance of their Faith: by her in helping and administring, by him in giuing an encrease and blessing.

Verse 9. Christ and shee both doe signifie when those dayes doe come, how graciously they meane to deale.

6. Posit.
Call in the last
dayes.

Whereupon the Church in this third verse professeth she is so ioyfull of her younger sisters good, that shee her selfe the Church of the Iewes wil account it her perfection, to grow at the last into one and the same body as a principall & most glorious part of that spirituall building. This therefore is an euident prophetic of the Iewes conuersion in the end of the world.

Esay, Chapters 2. 3. 4.

Verf: 5.
7. Posit.
Generall call.

4. Posit.
Desolation.
From the fift
verse to the

The foure first verses of the second chapter are of the spreading of the Gospell out of Tlion to the Gentiles. Whereupon he prouoketh the Iewes to a holy emulation. His exhortation is a Prophecie, that so it shall be in the last dayes, as *Psalme 110. 2. 3. Mica 4. 1. 2. 3. 4. 5. 6. 7.* But first, for reiecting Christ, the people shall be cast off, and a most wonderfull desolation, anarchie and confusion brought vpon them: yet will God haue mercy, & ser vp a glorious

The Calling of the Iewes.

19

glorious Church among them, in that very day when the period of their desolation is at an end: that you may know what is the desolation which before he spake of, euen that the end whereof is the beginning of their greatnesse.

second verse
of the fourth
chapter.

31 Posit.

Glorious
Church.

Verse 2.

Esay, Chapter 6.9. &c. to the end of the Chapter.

The hardning of the peoples heart was fulfilled vpon Christs preaching of the Gospell, and is meant of those times; for thither the Euangelist doth referre it, *Ioh. 12. 41. These things said Esaias when he saw his (Christs) glory, and spake of him.* Wherefore you must take heed of applying this to the Babylonian, or any other captiuitie that went before. But not to contend in that, certaine it is that this hardnesse (at what time soeuer you assigne the beginning) not only endured to the Apostles times, *Act 28. 25. 26.* but yet now endureth and shall endure till the fulnesse of the Gentiles be come in, *Rom. 11. 25.*

So the fearefull desolation here spoken of, comprehendeth all that time: and therefore the thirteenth verse, an euident prophesie of their conuersion: which I thus read. *But yet there shall be in it a tenth part, which againe shall be eaten up: neuerthelesse, as an Elme and as an Oake, which when they are rammed in, the fastning is in them; so the holie seed is the fastning thereof, that is, of that tenth part.*

4 Posit.

Desolation.

Vers 11. & 12.

7. Posit.

Generall call.

By the tenth part is meant a small remnant, through the election of Grace that shall be left in the middelt of this dereliction, *Esay 24. 13. and 65. 8. which againe shall be eaten up.* He meaneth that when once they begin to make head, embracing Christ, and returning towards their own countrie, *Gog and Magog* shall afflict them most extreemly, *Esay 26. 20. Dan. 12. 1.* But as hard and durable trees that are rammed into the ground on both sides of a Cawsey, doe keepe the earth fast from falling downe: so the holy seed shall fasten them. By *holie Seed* I vnderstand not the poore remnant of the godly among them; for whose sake God will spare the rest; for the holy seed is sayd heere to be the

3. Posit.

Remnants.

16 Posit.

Sore desires.

The Calling of the Iewes.

stay of that remnant or tenth part, and it were vnproper to make the remnant the stay of the remnant: hee meaneth therefore the blessed seed, or seed of the woman, Christ Iesus, who shall then after a wonderfull manner put life and vigour into his people, holding them vp in the middelt of that gricuous conflict: from whence a generall doctrine is easie to be gathered for the comfort of all Gods people.

To conclude, I parallel this place in all points with *Dan. 12.1.* That *Michael* there spoken of, so named to note his Deity, is this blessed seed, according to the flesh or humane nature.

Esay, Chap. 11. 1. 12, &c. to the end of the 12. chapter.

This 11th. Chapter (which is a part of the Sermon beginning in the eight, as the xij. chapter is an Appendix vnto this) hath a further and a more noble comfort, added to those that went before, from the benefit wee haue by Christ. Whose person is first described in his pedigree, according to the flesh, outward condicon, the place of his birth, vers. 1. and gifts of the spirit resting vpon him. Secondly, in the manner of his princely Gouernment, and the fruit that redoundeth from it, which is of two kindes, one peace among his subiects; the other, the gathering together and vnitng of the Saints, both the Gentiles and the Iewes. Concerning the Iewes, these things are spoken in order.

Verse 2.

Vers. 3. 4. 5.

Vers. 6. 7. 8. 9.

Verse 10.

In this 11. vers

& so forward.

7. Posit.

Generall Call.

Verse 11.

8 Posit.

Ten Tribes.

Verse 12.

29 Posit.

One Kingdome.

Verse 13.

46 Posit.

Enemies sub-

dued.

Verse 14.

11. Posit.

Exhortations dry.

1. Their generall Call, and the bringing of them home againe out of all the places of their disperison.

2. It shall bee of all the Tribes, Israell as well as Iudah.

3. The vnion of their mindes which shall no more bee rent asunder, but make one entire kingdome, as *Ezech. 37. 19. &c.*

4. The enemies of the Church by them shall be subdued and brought vnto subiection of Christ and of his people, as *Numb. 24. 17. Obadiah vers. 18. Zach. 10. 11.*

5. Gods myraculous hand and power in their deliuerie, and leading them to their country; who as he layd the red

Sea

The Calling of the Iewes.

21

Sea dry, when he brought the Israelites out of Egypt: so once againe will do the like vnto the riuer (the riuer which the Scripture is wont to call, *the great Riuer, the Riuer Euphrates*, Gen. 15. 18.) when the people lending their care to the Call of Christ, shall make head and repaire towards their former seates, *Esay* 51. 10. 11. and *Reuel.* 16. 12. and for explaining of the terme Riuer, in this place compare *Esay* 27. 14. 2. *Chron.* 9. 26.

11. Posit.
Repayre towards
their country.

6. The Churches magnifying of God for so great a Chapter 12.
mercie.

Esay, Chapter 14. 1. 2.

By occasion of the Iewes restoring from the captiuitie of Babel, the Prophet enterlaceth a comfort of their spirituall deliery from the thraldome of sinne and Sathan: when the Gentiles being added to the folde, the Iewes in the end shall ioyn with them, & beare the soueraigne sway in the Church of Christ, *They shall take the people themselves, and bring them to their owne place, and the house of Israel shall make themselves possessors of them in the land of Iesse, for seruants and for handmaids: and they shall hold those captiues that captinated them, and beare rule over their oppressors.* See *Esay* 61. 5.

Verse 1.
7. Posit.
Generall call.
46. Posit.
Enemies poss-
essed.
Verse 2.

Esay, Chapter 19. 18. 19. &c. to the end of the Chapter.

A Prophecie of the Kingdome of Christ, to be set vp in Egypt, and of the spirituall Communion betweene Egypt, Ashur, and the people of Israel, which pointeth out the last dayes, when after the calling of the Iewes, the Gospell shall be receiued throughout the world, as appeareth *Esay* 27. 13. *Zach.* 10. 13. and in diuers other places.

44. Posit.
All nations em-
bracing Christ.

Esay Chapters 24, 25, 26, 27.

Vpon these foure Chapters hauing laboured heretofore

The Calling of the Jewes.

an Exposition by it selfe, with some few obseruations; I refer you for the same to the end of the Booke: because I would not interrupt the course that is here begun.

Esay 30. 19. &c. to the end of the 31th Chapter.

23 Posit.
*Dwell in their
Country.*

This 19. verse to the end of the chapter is all of Evangelicall promises made to the people which shall dwell at Ierusalem, that is, in their owne land. Whereby it is easie to gather to what times you must refer it.

The promises generally propounded in the beginning, are of two sorts.

1. The meanes of their restoring: which is the ministerie of the word.

2. The conversion it selfe. (*vers. 22.*)

3. The fruitfulnessse of their soyle: amplified by the circumstance of time when this shall be; namely, in the day of the great slaughter, when the Towers, the mightie top-gallant enemies of the Church shall fall; who can that be but the Assyrian mentioned afterwards?

4. The glorious light that shall shine in their Church: as *Esay 24. 23. Rev. 21. 23. & 22. 5.*

5. The ruine of the enemy that shall oppress them; named the Assyrian, but manifest by the whole argument to be the Turke. But he speaketh of the Assyrian, because of Gods great hand and power evidently seene in his late overthrow.

In this part you have

1. The author. The maiestie of God full of wrath and indignation.

2. The time; when in the iudgement of flesh & blood he was far off; and had of a long time (1600 yeares) withdrawn himselfe from them.

3. The Churches hymne and song to Gods praise.

4. The weapons that God shall fight withall against them; haile-stones and coales of fire, as before *Esay 27. 3.*

5. *Ezech. 38. & 39. Rev. 20. 8, 9, 10.*

5. The

These two are

vers. 27, 28.

Verf. 29.

19 Posit.

Gods fighting.

Verf. 30.

5. The generalitie of this destruction that shall light vpon him. (*vers. 31, 32.*)

6. The eternitie of Gods decree, fore-appointing him to this punishment. And as the Iudgement should be marueilous and singular, so he bestoweth a word vpon him, neuer else-where vsed in such an argument. As he doth *Dan. 11. 45.* (the beginning of the *53 vers.*)

7. There is a kinde of distribution. The King himselfe, *18 Posit.* the grand Signior aswell as the rest of the people shall fall *Conquest.* in this destruction. (in the second part of the *vers.*)

8. Lastly, is exprest the heauinesse of the Iudgement. *In the end of the 33 vers.*

The *31* chapter, which is added as a conclusion, shortly comprehendeth the effect of the former chapter: wherein after threatning of the Iewes, and those in whom they put their confidence, he resorteth to the promises made vnto the Church, being in three steps or degrees. *Vers. 1, 2, 3.*

1. Gods zeale for his people in the preparation to help them, and in their blessed and happy deliuerie. *Vers. 4. Vers. 5.*

2. Their conuersion and turning vnto him, vttered exhortation-wise, but yet as a prophetic of what should fall out indeed, which the verse following doth more clearly expresse. *7 Posit. Generall call. Vers. 6. Vers. 7.*

3. The downefall of that mightie tyrant, their enemy and oppressor of whom hee spake, chap. 30. *31.* which is declared by foure circumstances. *18 Posit. Conquest.*

First, it shall be by a Iudgement of God from Heauen, not by mans strength or power, as *Renel. 20. 8. 9. 10. Ezech. 38. and 39.* *19 Posit. Gods fighting. first part of vers. 8.*

Secondly, his followers, all those gallant Begs and Bawshaws shall fall with him, come downe and be brought into subiection. *second part of vers. 8.*

Thirdly, it shall be vnrecoverable; all refuge shall faile him. *first part of vers. 9.*

Fourthly, the reason of all this, comprehending the secondarie or instrumentall cause. Tision and Ierusalem (God now dwelling there) shall be made as a fire and burning furnace to consume all that are aduersaries to the Church. *second part of vers. 10.*
Esay

Esay Chapt. 32.

4. Posit. The first 8 verses are of the kingdome of Christ. In
Desolation. the verse following is threatned an extreme desolation,
which shall continue, till by the Spirit from aboue an o-
ther heart be put into this people, to regenerate and make
them new creatures, *vers. 15.*

36. Posit. The fruit whereof is Righteousnes, *vers. 16.* Peace, *vers.*
Spiritual gra- 17, 18 and Ioy in the Holy Ghost, *vers. 19, 20.* As *Rom.*
es. 14, 10. All which things, expressed by terrene similitudes,
include as well outward blessings as inward graces. And so

39. Posit. by the premises and conclusion a certained inference may
Prosperitie. be gathered, what are the times that this desolation doth
point vnto.

Esay chap. 33. 34. & 35.

These three chapters are all of one argument. The 18.
verse, which the Apostle 1 *Cor. 1. 10.* applieth to the times
of the Gospell, is a key to open the sense and vnderstan-
ding of them.

18. Posit. First, you haue the generall proposition. He that ma-
Conquest. keth such waste and hauocke of Gods people, the Iewes,
when the period which God hath set to his tyrannic, is
runne out, shall himself be brought vnto confusion, *vers. 1.*
wherefore to this grand enemy all the rest of the proph-
ecie hath respect.

18. Posit. Which proposition is enlarged by a prayer of the whole
Conquest. Church, that in so perilous a time, wherein all humane
helps shall faile, God would be an arme of defense for
them all and euery one, *vers. 2.* and a discomfit to their
foes, both scattering their persons, *vers. 3.* and enriching
his people with their spoiles, *vers. 4.*

18 Posit. After which followeth a branching of the proposition
Conquest. in two diuided members. The iudgement which God
will execute for the reuenge of his Church, *vers. 5.* and
the

The Calling of the Iewes.

25

the stabilitie of the Iewish Synagogue (conuerted to Christ) thorough faith and the feare of God, (*vers. 6.*)

42. Posit.
Stabilitie of the Church.

The former comprehendeth the Iewes extremities, and Gods setting of them free.

Their extremities:

1. No peace to be had at their enemies hands, what equall condicions soeuer they do propound. Which shall make euen the valiantest among them (him whose heart is as the heart of a Lion) to weepe bitterly, (*vers. 7.*) and all trauiailing to and fro to cease, (*vers. 8.*)

16. Posit.
Sore distresse.

2. The country shall lye all waste, *vers. 9.* for though I doe not denie but the Prophet might frame the mould of his speech by the things that fell out when *Senacharib* so dominierd ouer Gods heritage: yet I hold this to be a prophecie not an historie, and to respect that fore time of affliction *Dan. 12. 1.* for the auerting whereof it cannot be thought but the Iewes will seeke all meanes that may be of peace and quietnesse, which the proud Turke will scorne and set at naught, as that Tyrant did, to bring iudgement vpon his owne head.

Gods wonderfull deliuerance of his people and the setting of them free, ruining their foes, is *vers. 10. 11. 12.*

18. Posit.
Conquest.

In the second part, whereunto he moueth attention, by proclaiming the excellencie of the worke, (*vers. 13.*) are all the memorable things, whereof euery where in the Scripture promises are made vnto the Iewes, to wit, their first call, the ouerthrow of their enemy, and the glorious Church that shall be set vp among them.

In their call:

First, by reason of a Ptolepis or Obiection of certaine hypocrites, vnder the maske of counterfeit humilitie, colouring their want of Faith, and beleeuing of Gods promises (for all shall not receiue the grace offered) (*vers. 14.*) he describeth the badge and markes of the persons whom God will vouchsafe to call (*vers. 15.*)

7. Posit.
Generall call.

9. Posit.
Refractaries.

Secondly, he setteth downe the promises themselves, which are of six sorts.

E

1. Their

42 Posit.
Stabilitie of
the Church.

32 Posit.
Churches beauty

44 Posit.
All Nations
embracing
Christ.

46 Posit.
Enemies posses-
sed.

41 Posit.
Safety of the
Church.

18 Posit.
Conquest.

36 Posit.
Spiritual gra-
ues.

12 Posit.
Repair towards
their country.

33 Posit.
Sanctitie.

41 Posit.
Safety of the
Church.

1. Their stabilitie. (*vers. 16.*)

2. The beauty of Christ dwelling among them. (*vers. 17.*)

3. The large spread of the Gospell. *Their eyes* (saith he) *shall behold the most remote nations, ioyning in the profession of the same faith and subiect to them.* (second part of *vers. 17.*)

4. Safetie and securitie, voide of all feare. Well may they think vpon the dangers past, and call them to minde, as ministring matter enough to scorne such attempts, the counsels, purses, and forces of their enemies; but neuer shall they neede to stand in feare of such or the like any more. (*vers. 18, 19.*)

5. The excellencie of the Church (*vers. 20.*) by reason of Christs dwelling there. (*vers. 21, 22.*)

6 The fruit and benefit that shall come to every one, euen the feeblest and meanest. (*vers. 23, 24.*)

The ruine and overthrow of their enymies (which cometh in the second place) is Chap. 34. In it you haue a terrible and fearefull iudgement, both against their persons (*vers. 1, 2, 3, 4, 5, 6, 7, 8.*) and the Land it selfe for their sake. (*vers. 9, 10, 11, 12, 13, 14, 15.*) All confirmed from the most certain and inviolable decree of God the Father, Sonne, and Holy Spirit. (*vers. 16, 17.*)

In the third place Chap. 35. is declared the excellencie of Christs kingdome, that shall then be set vp among the Iewes. Wherein these six things are reckoned vp.

1. The making of all things new, both the senselesse creatures, (*vers. 1, 2.*) and men, (*vers. 3, 4, 5.* & 1. part of *vers. 6.*) vttered by hyperbolicall & excessive speeches.

The efficient cause whereof is the Spirit of God abundantly shed vpon them. (*2 part of vers. 6. & vers. 7.*)

2. The Church of the Iewes repairs towards her owne home and former seates. (*1. part of vers. 8.*)

3. The sanctitie of the Church so returning and making home-wards. (*2 part of vers. 8.*)

4. Their safetie and securitie. (*3 part of vers. 8. & vers. 9.*)

5. The

The Calling of the Iewes.

27

5. The setting of the Church in T^r Sion, that is, in their owne country. (1 part of *vers.* 10.)

23 Post.
Dwell in their
Country.
40 Post.
Joy.

6. The ioy, and that a perpetuall ioy, of the Church brought backe. (2 part of *vers.* 10.)

Esay 41.15. to the end of the Chapter.

THe 40th Chapter propoundeth comfort thorough the promises of God in Christ to his people the Iewes, after those long and tedious calamities which they had endured in the Babylonian captiuitie, and the hard times that followed after. (*vers.* 1, 2.)

The parts of it are,

1. The ministerie of *Iohn Baptist* a Cryar to prepare his way. (*vers.* 3, 4, 5.)

2. The Apostolicall ministerie of all the Preachers of the Gospell, teaching repentance (*vers.* 6, 7, 8.) and faith in Christ. (*vers.* 9.)

3. The generall administration of Christs kingdome, subduing rebels, (*vers.* 10.) and most kindly entreating his. (*vers.* 11.)

4. Euangelicall promises particular to the seede of *Jacob*, which because they are of a high and marueylous nature, first he layeth the ground of them, by the consideration of the nature of God the Creator, (*vers.* 12. to the end of the Chap.) and of his speciall fauours to *Abraham*, and all the Church. (*Chap.* 41. to the 15. *vers.*)

Secondly, he commeth to the promises themselves, being of two sorts.

1. The power of God in their weaknesse to throw downe all that shall oppose. (*vers.* 15, 16.)

18 Post.
Conquest.

2. The singular graces of his regenerating and sanctifying Spirit which he will bestow. (*vers.* 17, 18, 19, 20.)

36 Post.
Spirituall graces.

Thirdly, he amplifieth and confirmeth the same by three arguments.

One is by opposing to Idols that are able to do nothing (*vers.* 21, 22, 23, 24.) the Church of the Iewes, that making

12 Posit. head to repaire to their owne countrey shall trample the
Repair towards greatest Potentates vnder feece. Where naming the North
their Countrey. and East, he sheweth from what quarters the first Iewes
 18 Posit. are to come that shall terrifie the Turkish forces, as *Dan,*
Conquest. 11. 44. (*vers. 25.*)
 10 Posit. A second argument is by opposing to the same Idols,
First converted. Christ, the wisedome of God and the power of God, in
 whom God alone worketh all that hath beene said, after
 his owne pleasure. (*vers. 26, 27.*)

The third argument is by remouing all other meanes
 whatsoeuer. (*vers. 28, 29.*)

Read verse 27. thus.

*A prime man vnto Tison, in whom Behold, behold these things, and to
 Jerusalem a publisher of glad tidings, will I giue. By [prime man] he
 meaneth CHRIST the Head of the Church.*

Esay, chap. 42.

THe 42th chapter first describeth the gracious and
 sweete cariage of Christ (*vers. 1, 2, 3, 4.*) in the office
 enioyned him of his Father, (*vers. 5, 6, 7.*) being one God
 with the Father, (*vers. 8.*) and the onely Prophet that
 from the beginning hath reuealed to the Church whatso-
 euer is or shall be. (*vers. 9.*)

Secondly, all nations of the world are herevpon in-
 uited to celebrate Gods praises, (*vers. 10, 11, 12.*) the Pro-
 phet reciting what wonderfull workes God will doe in
 their behalfe, (*vers. 13, 14, 15, 16, 17.*) Wherefore this
 second part belongeth to the calling of the Gentiles.

The third part toucheth the Iewes. It expresseth
 first the hardnes of their heart and vnbeleefe, [*vers. 18,
 19, 20.*] (notwithstanding all the mercy they were for-
 merly vouchsafed, God hauing loued them and taken
 delight in them, giuen his law vnto them, and done
 most

2 Posit.
Rejection.

most great and glorious things for their sakes) (*vers. 21.*) which vnbeleefe of theirs shall draw vpon their head most heauy indgements. (*vers. 22, 23, 24, 25.*) Secondly, their conuerſion and turning vnto God, (*chap. 43. 1.*) whereupon followeth Gods wonderfull care ouer them in foure steps or degrees.

4. Poſit.
Deſolation.
5. Poſit.
Call.

1. Protection, in the middeſt of their greateſt dangers. (*vers. 2.*)

2. Bringing of other nations vnder their dominion. (*vers. 3. 4.*)

45. Poſit.
Nations bene-
ring of them.
23. Poſit.
Dwelling in
their country.

3. The gathering of them out of all quarters, whether they were diſperſed, Eaſt, Weſt, North, & South. (*vers. 5, 6.*)

4. The great and glorious graces which he will royally enrich them with, (*vers. 7.*) oppoſed to their former inſidelity. (*vers. 8.*)

36. Poſit.
Spiritual graces

All which things being to come ſo long after, and whereof all the world is not able before hand to ſignifie any one, (*vers. 9.*) are verified by the moſt ſacred teſtimony of God the Father in his Sonne. (*vers. 10, 11, 12, 13.*)

Read thus, Verſe 21.

The Lord delighted in him for his rightcouſneſſe ſake: hee magnified him by the Law, hee made him honourable. Verſ. 22. But hee is a people robbed and ſpoyled in ſnaring all the yong men of them, &c. (That is, the enemies lead the gallanteſt of them Captiues).

Read thus, Verſ. 4. (the end of the verſe.)

Therefore will I ſubiect men vnto thee, and people to thy deſire. Verſe 7. E- uery one that is called by my name: Whom I haue created for my glory. I will forme him, (or frame him anew by the ſpirit of Regeneration) yea I will make him: (That is to ſay, glorifie him, as the word make is often taken.)

The Calling of the Iewes.

*Esay Chapter 43. vers. 14. to the 6. verse of the 44. chapter
(which because of the Argument some make a chap-
ter by it selfe, but I follow in the verses the
receined distinction.)*

IN this Text you haue the summe of all that followeth,
to the end of the book. The two first verses (*vers. 14. 15*)
speake of the returne of the Iewes out of the Captiuitie of
Babell, and are explicated in the 44. 45. 46. 47. and 48,
chapters. Therest of the chapter, from the 16. verse to the
21. verse of the 44. chapter, is all of Euangelicall promises
to that people, explicated in the 49. and the chapters fol-
lowing. The promises in this chapter are;

1. Gods making of a path in the Sea, meaning (as I con-
ueiue) the drying vp that shall be of the Riuer Euphrates,
13 Posit. Enphrates dry. for the people to passe vnto their country. (*vers. 16.*)

2. The ruine and ouerthrow of the mighty foe that
18. Posit. Conquest. shall be aduerse vnto them, the Turke and his whole Ar-
mie. (*vers. 17.*)

3. Which for the greatnesse and nouelty of the worke
may worthily obscure and blot out the memory of former
acts: (*vers. 18. and the first part of the 19.*) the watering of
the dry and barren Desert with the dew of his grace, (*the se-
cond part of vers. 19. and vers. 20.*) that is, the framing and
fashioning of this people (so long cast off) anew to the ho-
nour and praise of God, (*vers. 21.*) whose gracious and
mercifull dealing in this behalfe is garnished and set forth
two manner of waies.

3 Posit. Call.

1. Notwithstanding they serued not the true God (for
God is not worshipped but in Christ) (*vers. 22. 23. 24.*) yet
he onely for himselfe, that is for his goodnesse sake, will
haue mercy on them. (*vers. 25.*)

2 Posit. Reuersion.

2. (Which their owne Consciences cannot but accuse
them of) (*vers. 26.*) though for their transgressions, the
transgressions of their forefathers, and of their chiefe prin-
cipall persons that should be the Interpreters of the Will
of

The Calling of the Iewes.

31

of God among them, (*vers. 17.*) he had worthily cast them off, and expoled them to reproch: (*vers. 18.*) yet hee will performe most large and ample promises, in powring abundantly vpon them, the graces of his Spirit. (*chap. 44. vers. 1. 2. 3. 4.*)

4. Posit.
Desolation.
36. Posit.
Spiritual Gra-

4. A fourth and last promise is, the ioyning of other Nations vnto them, in the society of the Gospell: whereby is intimated the full comming in of the Gentiles. (*vers. 5.*)

44. Posit.
All Nations
embracing
Christ.

Esay, Chapter 49.

IT describeth the calling of Christ from all eternity to the Office of Mediation, (*vers. 1. 2.*) and the benefit that shall thereby redound to others; both the offer of saluation to the Iewes (*vers. 3.*) and vpon their refusall (*vers. 4. 5.*) the calling of the Gentiles. (*vers. 6. 7. 8. 9. 10. 11. 12. 13.*) And lastly, that the Iewes themselues after a long desolation, (*vers. 14.*) shall be thought vpon: (*vers. 15.*) wherefore touching the Iewes, these things are deliuered in Order.

4. Posit.
Desolation.
5 Posit.
Call.

1. Gods care and affection to them. (*1. part of vers. 16.*)
2. Their conuersion and building vp. (*2. part of vers. 16. and vers. 17.*)
3. The reparaire to their old seates. (*1. part of vers. 18.*)
4. The surpassing glory & excellency of their Church. (*2. part of vers. 13.*)
5. The multitudes that shall ioyn themselues to Christ. (*vers. 19. 20. 21.*)
6. Their continuall concourse from out of the most remote parts. (*vers. 22.*)
7. The honour which the Nations shall do vnto them. (*vers. 23.*)
8. The ruine and destruction of the mighty Tyrant, (who can that be but the Turke?) that now holdeth them captiues. (*vers. 24. 25. 26.*)

12. Posit.
Repayr towards
their Country.
31. Posit.
Glorious
Church.
38. Posit.
Multitude of
Releuours.
45. Posit.
Nations honour
ring them.
18. Posit.
Conquest.

Esay

Esay, Chapter 50. and 51.

THe parts of this Propheſie are three.

3. Poſit.
Rejection.
1. Poſit.
Refuſing Chriſt.

In the firſt, Chriſt ſheweth the Iewes diuorce, and Gods caſting of them off, to be moſt iuſt, and their owne fault in reſuſing him. (*verſ. 1.*)

In the ſecond, he wondreth that his own people ſhould ſet him ſo light, (*1. part of verſ. 2.*) ſeeing hee is as able as euer hee was to helpe them, (*2. part of verſ. 2. and verſe 3.*) and as ready, being furniſhed of his Father with all needfull graces, fulneſſe of the ſpirit, and powerfull doctrine: (*verſ. 4.*) obedience, (*verſ. 5.*) patience, (*verſ. 6.*) and conſtancie, (*verſ. 7.*) and laſt his cauſe being ſo good and iuſt, (*verſ. 8. 9.*)

In the third part hee turneth his ſpeech to the Iewes. wherein;

3. Poſit.
Remnant.

1. He quickneth the poor remnant, ſuch among them as ſhould receiue Chriſt (*verſ. 10.*)

2. Poſit.
Rejection.

2. Hee pronounceth againſt thoſe that reſuſe Chriſt, ſentence of obduration from God. (*verſ. 11.*)

5. Poſit.
Call.

3. By the example of his mercies to *Abraham & Sara*, from whom they were deſcended, (*chap. 51. verſ. 1. 2.*) hee doth aſſure them that hee will comfort and conuert their ſoules, (*1. part of verſ. 3.*) which conuerſion is ſet out by the excellency and happineſſe of it, (*2. part of verſ. 3.*) and in that it ſhall draw with it the full comming in of the Gentiles. (*verſ. 4. 5.*)

31 Poſit.
Glorious
Church.

44 Poſit.
All nations embracing Chriſt.

4. He promiſeth the deſtruction of their enemies, who being ſo powerfull and mighty, and ſo ſharpe ſet againſt them, hee uſeth many arguments to hearten and encourage the Iewes, that they ſhould not be afraid.

18 Poſit.
Conqueſt.

Fiſt Argument, God will diſſolue heauen and earth, (*verſ. 6.*) Why then ſhould they feare? (*verſ. 7.*) for he can much more make the enemies of the Church to melt before his face. (*verſ. 8.*)

Second Argument, is from the power of God in himſelfe

helfe, and from his owne mighty and outstretched arme.

(1. part of vers. 9.)

Third Argument from former examples. His iudgements vpon *Pharaoh* and the Land of *Egypt*, (2. part of vers. 9.) and the drying vp of the red Sea for the people to passe. (vers. 10.) The like whereof he will doe for the redemption of the Iewes, when they shall returne to *Tision*. (vers. 11.)

13. Posit.
Euphrates dry.

Fourth Argument from the nature of God our Comforter. (vers. 12.)

Fifth Argument from his mighty & powerfull workes, who made heauen and earth, (1. part of vers. 13.) bridled the furie of the wicked, that their hands are able to doe nothing, (2. part of vers. 13. and vers. 14.) and stilleth the raging Sea. (vers. 15.)

Sixth Argument from his word and couenant with this people. (vers. 16.)

Seuenth Argument by comparing the former tyrannizing of their enemies, (vers. 17. 18. 19. 20.) with Gods gracious deliuerance of them. (vers. 21. 22. 23.)

Esay, Chapter 52. to the 13. verse.

THis Chapter (if it be a feuerall Sermon of it selfe, and not a part of the former) is all in promises to the people of the Iewes.

First is the freeing of them from the tyranny of their enemies: to wit, *Gog* and *Magog*, (vers. 1. 2. 3.) which is amplified by setting before them the like examples of Gods former mercies. The *Ægyptians*, saith hee, whether the people went downe to sojourn, causelesly oppressed them, and I set them free. So if the *Assyrians*, that is to say, the *Babylonians*. (vers. 4.) The like will I doe to these oppressors. (vers. 5.)

18. Posit.
Conquest.

The second promise is, the communication of the knowledge of *Iehonah* Christ, the speaker or Interpreter of his Fathers will. (vers. 6.)

5. Posit.
Call.

F

Thirdly,

37. Posit.
Cheerfull obedience.

44. Posit.
All Nations embracing Christ.

33. Posit.
Sanctity.

41. Posit.
Safety of the Church.

4. Posit.
Desolation.

Thirdly, the ioy and cheerfullnesse of the Church of the Iewes receiuing the Gospell of peace, the Gospell of the Kingdome. (*vers. 7. 8. 9.*)

Fourthly, the large spread of the Gospell throughout the world. (*vers. 10.*)

Fifthly, the sanctitie of the new Ierusalem. (*vers. 11.*)

Sixty, their safety and security through Gods protection, in a more glorious sort then when they came out of Ægypt. (*vers. 12.*)

Esay, Chapter 54.

THE barren one whom the Prophet addresseth his speech vnto, is the Church of the Iewes in their desolation. For first, the fourth verse speaketh of her widdow-head, as of one that once had beene a Church, but now diuorced, as *chap. 30. 1* More plainly in the sixt verse shee is termed a wife forsaken, and the wife of the youth; none of which agree eyther to the Church of the Gentiles, or the Catholike Church: secondly, in the 11. verse shee is sayd to be humbled, tossed, not comforted: how fitting is that to their estate? Thirdly, the glorious things *verse. 11. 12. &c.* are neuer spoken, but of their Church renewed. But how then doth the Apostle *Gal. 4. 26. 27.* Make vs Gentiles children of this Church, and calleth the same Ierusalem aboue? Rightly is shee called *Ierusalem aboue*, the spirituall and heauenly Ierusalem, cast into a new mould, and framed and fashioned from aboue to embrace Christ, and to seeke righteousnesse, peace, and reconciliation through him alone, whose children are free: by opposition to the then Ierusalem, that sought righteousnesse and life by the Law, and therfore engendred children vnto bondage And this new Ierusalem is indeed the mother of vs all. Why? for it is the same very Church, and no other, polished, fined, and wonderfully adorned, which was in the time of the Apostles, when the Law that is the doctrine of Iesus Christ, which is the Gospell, came out of Sion, and the Word
of

of the Lord out of Ierusalem, That whosoever will be saved, must acknowledge himselfe a childe of this Mother, *Renew. Lat. 22. 22.*

This doubt cleared, the rest of the chapter hath no difficultie: there be in it promises of three kindes.

1. Fruitfulnesse of the Church. (*vers. 1. 2. 3.*) 33. Posit.
2. Gods Couenant with them of remission of sinnes, (*vers. 4.*) reconciliation, (*vers. 5. 6.*) and life euerlasting. (*vers. 7. 8. 9. 10.*) Multitude of
believers.
35. Posit.
Covenant.
3. The surpassing glory of their Church for exceeding beauty, (*vers. 11. 12.*) Excellency of knowledge, (*1. part of vers. 13.*) Aboundance of peace, (*2. part of vers. 13.*) Secu- 32. Posit.
Churches beauty
36 Posit.
Spiritual graces
39. Posit.
Prosperitie.
41. Posit.
Safetie.

Esay, Chapter 59 verse 16. to the end of the 60. chapter.

After declaration of the peoples hypocrisie, and other sinnes which brought vpon them so many calamities, hee commeth now to cheere vp their heart with the promises of the Gospell: setting forth,

1. The power of Christs kingdome for the saluation of his children, (*vers. 16.*) and to reuenge all disobedience, (*vers. 17. and 1. part. of 18.*)
2. The calling of the Gentiles. (*2. part of vers. 18. and 19.*)

3. The conuersion of the Iewes, that they together with the believing Gentiles, embracing the Gospell, all Israell may be saved: for so *Paul, Rom. 11. 26.* expoundeth this place, (*vers. 20.*) 5 Posit.
Call.
44. Posit.
All nations embracing
Christ.
35. Posit.
Covenant.

All which things are shut vp with a most sure ground- worke, the faithfull Couenant of God which hee hath made with his Church to dwell among them for euer, by his Word, and the power of his Spirit. (*vers. 21.*)

4. The glorious Church that shall bee among them, (*chap. 60. vers. 1. 2.*) 31. Posit.
Glorious
Church.

5. The Gospell flowing thence to all other places. (*vers. 3.*) 44. Posit.
All nations embracing
Christ.

45. Posit.

Nations honour
ring of Iheru.

41. Posit.

Safety of the
Church.

39. Posit.

Prosperity.

26. Posit.

Continue for

ever.

28 Posit.

Country popu-
lous.6. The nations honouring of them with their wealth
and substance. (*vers. 7. to the 18.*)7. Their safety and protection from danger. (*vers. 18.*)8. Their happinesse. (*vers. 19. 20.*)9. They shall inherit the land for ever. (*vers. 21.*)10. Their increase, both for multitude and strength.
(*verse 22.*)

Chapter 61. and 62. and 63. and 64. and 65.

THe Sermon of these five chapters after the foundation
layd in the calling and annointment of Christ vnto
his office of teaching and comforting Gods people, (*chap.*
61. vers. 1. 2. first part of vers. 3.) is wholly spent in the fruit
and benefit that thence shall redound to the Iewes. It stand-
eth of two parts. First is a particular enumeration of the
faouours that God will bestow vpon them: all which may
be reduced to two heads. Blessings vpon themselves, and
the destruction of their capitall enemy.

The blessings vpon themselves are these that follow :

5. Posit.

Call.

27. Posit.

Fruitfulnesse of
the Land.

46 Posit.

Enemies pos-
sessed.

45. Posit.

Nations honour-
ring them.

40 Posit.

Glorious
Church.1. The renewing of them in holinesse and righteousnes,
that is to say, their conuersion. (*2. part of vers. 3.*)2. The restoring of the fruitfulnessse of their Country,
that so long lay waste and desolate. (*vers. 4.*)3. There shall be in them a soueraignty ouer other Na-
tions : whom their arme and power shall master, and bring
to yeld obedience to Christ and his Gospell, (*vers. 5. As*
Esay 14. 2.)4. The wealth of other Churches shall be to doe them
seruice. (*vers. 6.*)5. Their former double (that is to say exceeding great)
reproach, shall be turned into double ioy & gladnes (*v. 7*)

Read Verse 7. thus.

*In stead of your double shame, and the confusion which they (the enemies
of the Church) with shouting proclaimed to be their portion, therefore in their
own land they shall inherit double, &c.*

The Calling of the Iewes.

37

6. An euerlasting couenant with this people to direct them in all integritie. (*vers. 8.*)

35 Posit.
Covenant.

7. The liuely marks and prints of Gods blessing vpon them, which shall make them famous among all nations. (*vers. 9.*)

45 Posit.
Nations blessing
ring them.

8. The glory of their Church. (*vers. 10, 11. chap. 62. vers. 1, 2, 3, 4, 5.*) for which the Lords remembrancers are willed continually to make suite vnto him. (*vers. 6, 7.*)

31 Posit.
Glorious church

9. Their securitie from foreine enemies. (*vers. 8, 9.*)

10. The returne vnto their countrey, all lets removed that may hinder it. (*vers. 10.*)

11. Gods redeeming and setting of them free. (*vers. 11, 12.*)

The destruction of their capitall enemy, (vndoubtedly he meaneth the Turke) signified by Edom, and attributed to Christ Iesus, (for it is the worke of God himselte) (*chap. 63. vers. 1.*) is amplified two wayes.

18 Posit.
Conquest.

1. That there was not any enemy so strong that could or durst withstand him. ^a (*vers. 2, 3.*)

2. That he did it alone without any helpe. (*vers. 4, 5, 6, 7.*)

19 Posit.
Gods fighting.

The second part of the Sermon is the Churches praising of God for this his constant kindnes, notwithstanding their most extreme ingratitude: (*vers. 7, 8, 9, 10, 11, 12, 13, 14.*) and a suite and request which thereupon they make to Christ, with his answer to it.

The suite, that in regard of his couenant and former kindneses both promised & performed, (*vers. 15, 16, 17.*) and the insufferable insolencie of Gods enemies & theirs, (*vers. 18, 19.*) he would from heauen powerfully shew forth his wrath to the dismayng of his foes ^b (*vers. 1, 2, 3. Chapt. 64.*) and good of the Church, in the glorious pro-

18 Posit.
Conquest.

^a Read Verse 3. *And of the people not a man could stand with me.*

^b Read Verse 3. *In doing terrible things which we looked not for: & that thou wouldest come downe, that the mountains might flow &c.*

The Calling of the Iewes.

mulgation of the Gospell through Christ; (*vers.4.*) for so doth *Paul* 1 *Cor.2.9.* expound this place of the wisdom of God reuealed in the Gospell, not of the heauenly glory. This suite they confirme and giue assurance to their soules of the obtayning of it, by considering the mercy of God towards repentant sinners, desirous to walke in a new course of righteousness, (1. *part of vers. 5.*) and the profession of their owne true repentance; (2. *part of vers. 5. & vers. 6,7.*) whereupon they resort againe to the summe of their former petition, (*vers.8,9.10,11,12.*)

Christ's answer (*Chapt.65.*) setteth forth

1. The calling of the Gentiles. (*vers. 1.*)

2. The obduration of the Iewes. (*vers.2,3,4,5.*) Both these points we learne from *Pauls* opposition of this text, *Rom.10.21.*

3. Gods iust punishment vpon them for it, meaning the casting of them off, and their long desolation. (*vers.6,7.*)

4. Promise of a remnant a holy seed in the meane time to be left, as *Esay* 6.13. & 24.13. (*vers.8.*)

5. That of them God will in the end gather a Church, who shall dwell in their owne countrey. (*vers.9.*)

6. The X. Tribes as well as *Iudah* shall returne home. For *Sharon* was in *Gilead* which belonged to *Manasse*, 1 *Cron.5.16.* the valley of *Achor* (parcell of the tract of *Iericho*) in the tribe of *Iudah*. (*vers.10.*)

7. The happinesse and felicitie of this people. Amplified 1. By a godly opposition of the contrary state of refractarie Iewes: for it seemeth all shall not lay hold on the grace offered, ioyne hands and professe the faith. Some shall remaine obstinate, how cleare arguments soeuer Christ do manifest of his glory. *Dan.12.2. Rev.21.8.* (*vers.11,12,13,14,15,16.*)

2. By enumeration of the particulars: which are, A new face of things in their glorious and blessed renovation, Antiquating of the ceremonies by the ministerie of the Gospell. (*vers.17.*) As *Rev.22.1.* gladnes (*vers.18,19.*) life,

2 Posit.
Reiellion.

4 Posit.
Desolation.

3 Posit.
Remnant.

5 Posit.
Call.

8 Posit.
X. Tribes.

9 Posit.
Wrath against
refractarie
Iewes.

34 Posit.
Punitie.

40 Posit.
Joy.

The Calling of the Iewes.

39

life, (*vers.* 20.) peace and prosperitie (*vers.* 21, 22, 23, 24.)

39 Posit.
Prosperitie.

Esay chap. 66.

IN this Chapter, which is as it were the last farewell that Christ taketh of the old synagogue, he leaueth them three remembrances.

First, an instruction how the Iewish Church should demeanethemselues in his worship; who delighteth not in the Temple-observances but in spirituall seruice. (*vers.* 1, 2, 3.)

Secondly, what heauy iudgements shall come vpon the Iewes for sticking obstinately and hypocritically to the legall rites. (*vers.* 4)

4 Posit.
Desolation.

Thirdly, the state and constitution of the Church, which shall bee set vp among them: conteyning these things.

1. Therestoring of them; which shall be to the exceeding ioy of his children and confusion of those hypocrites. (*vers.* 5.)

31 Posit.
Glorious church

2. The terror and affright vnto their foes, vpon the report of their repairing home, as *Dan.* 11. 44. (*vers.* 6.)

3. Their prompt and ready embracing of the Gospell, by an allegorie from the manner of naturall child bearing. (*vers.* 7, 8.) The author whereof is God himselfe. (*vers.* 9.)

37 Posit.
Cheerfull obedience.

4. The nations reioycing in their behalfe, and doing homage to them. (*vers.* 10, 11, 12.)

41 Posit.
Nations honoring them.

5. The ioy and happinelle of this people. (*vers.* 13. 1 part of 14.)

39 & 40
Position.
Joy & Prosperitie.

6. The great ouerthrow that God will giue both to open enemies (2 part of *vers.* 14. & *vers.* 15, 16.) and secret hypocrites. (*vers.* 17.)

18 Posit.
Conquest.
44 Posit.

7. The Gospell to be preached among the most remote nations. (*vers.* 18, 19, 20, 21.)

All Nations embracing
Christ.

8. The perpetuities of Gods loue and blessings vpon them. (*vers.* 22.)

31 Posit.
Glorious church

9. Their

The Calling of the Iewes.

9. Their constant and continuall seruing of him.
(*vers. 23.*)

18 Posit.
Conquist.

10. The Churches triumph ouer Gods enemies and theirs, slaine by the reuenging hand of God, a fore-runner of eternall damnation. (*vers. 24.*)

Jeremie, chap. 3. 12. to the 19.

GOd hauing aggrauated the sinne of Iudah, and made it greater then the sinne of their sister *Israel*, whose abominations and Gods iustice vpon her for the same, they saw euident before their eyes, and yet iustified her by their practise: doth now will the Prophet to publish the promise of reconciliation euen vnto them, whom he had exiled so farre from their owne countrey. Wherein obserue,

8 Posit.
X. Tribes.

1. This is a direct prophesie of the X. tribes bringing home (*vers. 12.*) vpon their repentance and acknowledgement of their fault. (*vers. 13, 14.*)

10 Posit.
First conuerted.

And note he speaketh of the North, as *Ier. 16. 15. & 23. 8.* for thence it seemeth the first conuerted Iewes shall come.

36 Posit.
Glorious church
Spiritual gra-
ues.

2. The graces of Gods Spirit in them. (*vers. 15.*)
3. The fruitfull increafe of the Church. (*1 part of vers. 16.*)

36 Posit.
Multiplication
of beleemers.

4. The glory and excellencie of it. That in comparison thereof, the Arke of the Couenant, the visible signe of Gods presence, shall not be spoken of or thought vpon. (*2 part of vers. 16.*)

31 Posit.
Glorious church

6. The propagation of the Gospell among all Nations. (*vers. 17.*)

44 Posit.
All nations em-
bracing Christ.

7. Iudah and Israel shall both ioine in one. (*1 part of vers. 18.*)

39 Posit.
One kingdome.

8. They shall dwell in their owne Land. (*2 part of vers. 18.*)

23 Posit.
Dwell in their
Country.

Jeremie

Jeremie 16, 14, 15.

Speaketh of this setting of the people in their owne
 Sland from out of all the parts of their dispersion; prae-
 ferring this deliuerance before that out of the land of A-
 gypt. And here also he nameth the North, as *Ier. 3. 12.*

23 Posit.
 Dwell in their
 Country.
 10 Posit.
 First converted.

Jeremie chap. 23. 3, 4, 5, 6, 7, 8.

IS the same very argument with some more amplifica-
 tion of words.

23 Posit.
 Dwell in their
 Country.
 10 Posit.
 First converted.

Jeremie chap. 30. & 31.

THe summe of these two Chapters, which you haue
vers. 3. is a promise of restoring the Iewes out of thral-
 dome and seating them in their owne country. Not meant
 of the captiuitie of Babel, but of their long and tedious
 desolation, as is euident in that both the Chapters are
 meere euangelicall. (*vers. 1, 2, 3, 4.*) it is set forth by these
 particulars.

23 Posit.
 Dwell in their
 Country.

1. The heauinesse of their former calamities. (*vers. 5,*
6. 1 part of 7.)

4 Posit.
 Desolation.
 5. Posit.
 Call.

2. Gods setting of them free. (*1 part of vers. 7. &*
vers. 8.)

41 Posit.
 Safety of the
 Church.

3. Their conversion to Christ. (*vers. 9.*)

4 Posit.
 Desolation.

4. Their safetie. (*vers. 10, 11.*)

23 Posit.

5. The former miseries are repeated, (*vers. 12, 13, 14,*
15.) the more to magnifie Gods iustice in taking venge-
 ance of their oppressors, (*vers. 16.*) and his goodnesse in
 curing and healing them. (*vers. 17.*)

Dwell in their
 Country.

6. They shall dwell as before in their owne countrey.
 (*vers. 18.*)

31 Posit.
 Glorious church

7. Their reioycing, multitude & honour. (*vers. 19.*)

42 & 43 Pos.
 Stabilitie of
 the Church.

8. The establishment and perpetuities of them. (*v. 20.*)

Perpetuities.

9. The state of the Common-wealth flourishing.
 (*vers. 21.*)

30 Posit.
 Flourishing
 Common-wealth.

10. The Couenant of God renewed. (*vers. 22.*)

35 Posit.
 Couenant.

- 18 Posit. Conquest. 11. The vtter ruine of their enemies. (*vers. 23, 1 part vers. 24.*)
- 6 Posit. Last dayes. 12. All this shall be in the last dayes. which are vsuall words to expresse this myserie. (*2 part of verse 24.*)
- 8 Posit. X. Tribes. 13. This couenant renewed shall be with all the Families of Israel. So the X. tribes as well as Iudah haueth their part in it. (*chap. 31. vers. 1.*)
- 39 Posit. Prosperitie. 14. Their flourishing and happy estate. By way of a prolepsis or obiection. (*vers. 2, 3.*) which he remoueth. (*vers. 4, 5*)
- 10 Posit. First commured. 15. The instrumentall cause is the preaching of the Gospell, (*vers. 6.*) and prayer to God. (*vers. 7.*)
- 7 Posit. Generall call. 16. The place whence they shall come, *the North &c.* (*1 part of vers. 8.*)
- 38 Posit. Multitude of Belouers. 17. The generalitie of their call. Not any one, the meanest or of least account, shall be left behinde. None shall perish that God the Father hath giuen to his Sonne. (*2 part of vers. 8.*)
- 45 Posit. Nations honouring them. 18. The innumerable multitude that shall returne. (*3 part of vers. 8.*)
- 40 Posit. Joy. 19. Gods directing & leading them in the way. (*v. 9.*)
20. The praise that shall redound to God by the most remote Nations, celebrating his great and glorious name in this behalfe. (*vers. 10, 11.*)
21. The testimonies of the thankfulness which the Jewes shall manifest. (*1 part of vers. 12.*)
22. The fulnes of their joy. (*2 part of vers. 12. & vers. 13, 14.*)
- These things thus laid downe; now he amplifieth the same by a double argument: ech in the nature of a prolepsis or obiection.
1. It is true, great afflictions shall befall the faithfull, euen as soone as Christ commeth into the world, the poore Innocents murdered &c. (*vers. 15.*) Howbeit the successe shall be prosperous and happy, children shall be borne to the Church euery day, euen out of the enemies country, that is, pulled out of the kingdome of Sinne and Sathan

Sathan. (*vers. 16, 17.*)

2. But much greater shall the lamentation be in the last dayes, when Ephraim, that is, the Israelites, in the sense of their many miseries, and conscience of their sinnes, the cause of it, shall mourne bitterly, and with teares of vnfeined repentance, seeke vnto the Lord. (*vers. 18, 19.*) whom God will most graciously take tender pitie and compassion of, as a father doth of his dearling sonne. (*vers. 20.*)

8 Posit.
X. Tribes

5 Posit.
Call.

Whereupon he taketh vp againe the blessings which God will powre vpon this people of the Iewes returning vnto God.

The 23th therefore is, The bringing of them home vnto their Cities to dwell in. (*vers. 21.*)

23 Posit.
Dwell in their

The 24 vitered by way of encouragement, is the wonderfull and miraculous ouerthrow of their mighty enemies by such sillie meanes as they. Why (saith he) shouldst thou delay repentance, and be afraid to ioyne thy selfe vnto me; seeing for thee, and by thee, the Lord will worke a strange and wonderfull worke. A woman, the feeble nation of the Iewes, shall compasse, that is, besiege and bring into straights and difficulties a valiant man, the great and mighty tyrant their oppressor. (*vers. 22.*) So I interpret this place, the same in effect which by an other allegorie is spoken *Esay 26. 6.*

Country.
18 Posit.
Conquest.

The 25. The glorious Church that shall be among them, testified by others suffrages, to be the habitation of the righteous and a hill of sanctitie. (*vers. 23.*)

31 Posit.
Glorious church

The 26 the thorough inhabiting and replenishing of the country. (*vers. 24.*)

33 Posit.
Sanctitie.

The 27 the abundance of Gods blessings. (*vers. 25.*)

24 Posit.
Inhabite all the

The 28 Gods speciall loue and fauour (the cause of all the rest) who sleeping and waking hath euer a specall care ouer his Church. (*vers. 26.*)

Land.
36 Posit.

The 29 the multiplying of the people. (*vers. 27.*)

36 Posit.
Spiritual graces,

The 30 Gods watching over them to doe them good. (*vers. 28.*)

38 Posit.
Multitude of

The 31 his punishments vpon the refractarie Iewes that

believers.

9 Posit.
Wrath against

35. Posit.
Covenant.

that will not beleue. (*vers.* 29, 30.)

The 32 is the covenant of God most gloriously ratified and stablished with this people. Which is here set forth by many arguments and amplifications. (*vers.* 31, 32, 33, 34.)

Now all these promises so great and excellent, he doth confirme by two most noble comparisons.

1. They are as certaine as the ordinance of the Sunne, the Moone, the Starres, and the tides of the Sea. (*vers.* 35, 36.)

2 It is as impossible they should faile, as it is impossible to measure the heauens, or to search the foundations of the earth. (*vers.* 37.)

24 Posit.
Inhabit all the
Land.

26 Posit.
Continue for
euer.

The 33 is the reedifying of the Citie of Ierusalem from one end vnto an other. (*vers.* 38, 39. first part of 40.)

The 34 and the last, the perpetuall continuance of this their flourishing and happy estate, (2 part of *vers.* 40.)

Jeremie, Chap. 33.

IN this Chapter are many excellent promises, whereunto a preparation is first made, (*vers.* 1, 2, 3, 4, 5.) and then the promises themselues laid downe :

5 Posit.
Call.

39 Posit.
Prosperitie.

8 Posit.
X. Tribes.

45 Posit.
Nations honouring them.

40 & 39 Pos.
Joy & Prosperitie.

23 Posit.
Dwell in their
Country.

27 Posit.
Fruitfulness of
the Land.

31 Posit.
Glorious church

Which are;

1. The restoring of them. (1. part of *vers.* 6.)

2. Abundance of Gods blessings. (2 part of *vers.* 6.)

3. It shall be both of Israel and Iudah. (*vers.* 7.)

4. Forgiuenesse of sinnes. (*vers.* 8.)

5. Other Nations reioycing and blessing God for it.

(*vers.* 9.)

6. The ioy and happines of the people. (*vers.* 10, 11.)

7. The inhabiting of the Country, and the fruitfulness thereof. (*vers.* 12, 13.)

(*vers.* 12, 13.)

8. (which is the ground and foundation of all) The making of Christ to flourish amongst them; by their embracing of Gods promises of peace and righteousness

thorough him. (*vers.* 14, 15, 16.)

9. The

9. The flourishing state of the kingdome and weale-
publicke, in a perpetuall succession of Princes. (*vers. 17.*)

26 Posit.
Continue for ever

10. The flourishing state of the Church, in a perpetu-
all succession of Pastors and Teachers. (*vers. 18.*)

32. Posit.
Churches beauty

Lastly, the certainty of these two promises that went
last before, is verified much by the same arguments that
were vsed to that purpose, *Ierem. 32. (vers. 19. to the end of
the chapter.)*

Ezekiel 16.

THis Chapter doth maruellously set forth the excee-
ding mercy and goodnesse of God in his first fauours
vnto the Iewes, vouchsafing to receiue them into the spiri-
tuall marriage bed (*in the first 14. verses.*) and how many
wayes they dealt most perfidiously and falsly with him
(*from thence to the 52. verse*) for the which hee threatneth
vtterly to cast them off, (*vers. 52. to verse 59.*) recompen-
cing vnto them according to their wayes, for as they made
no reckoning of the curse annexed to the transgression of
the Law, and brake the Couenant made with God: so
would he break his Couenant made with them: (*vers. 59.*)
yet (such is the riches of his mercy) to their posterity, the
generation that should come after, a remnant according to
election of grace, he would extend grace and fauour. And
so he falleth to the sweet promises of the Gospell: wherein
you haue,

1. The fundamentall cause and ground of all the rest,
Gods free gracious and euerlasting couenant. (*vers. 60.*)

2. The meanes, their serious and true Repentance. (1.
part of vers. 61.)

5 Posit.
Call.

3. Samaria, that is the X. Tribes shall be called as well
as they. (2. *part of vers. 61.*)

8 Posit.
X. Tribes.

4. The Gentiles also shall be received into participati-
on of the Couenant, and become sonnes and daughters of
the Church, begotten by the Word of the Gospell: (3. *part
of vers. 61.*) for by the younger sister is meant Sodom, of

44. Posit.
All nations em-
bracing Christ.

The Calling of the Iewes.

36 Posit.
Spiritual graces

the posterity of wicked Canaan.

5. The instrument or hand of the soule to lay hold vpon the Couenant, is Faith, which standeth in the true and effectuall knowledge of God, and wherewith they shall plentifully be indued, (*vers. 62.*)

6. The end of all is, that being ashamed and confounded in themselves, they may embrace the onely expiation which is to be had in the blood of Christ. (*vers. 63.*)

Verf. 63. כְּכַמְרִי לִי When I shall expiate thee: that is, be reconciled vnto thee through the expiation made by the death of Christ.

Ezech. Chap. 20. 32. &c. to the end of the chapter.

THE Iewes obstinate and froward heart, their hypocrisie and rebellion, (*vers. 32.*) minist'reth occasion to the Prophet to fall into consideration of the kingdome of Christ, who shall with an hard hand ouer-rule the sturdiness of the wicked, their insolent and proud stomacke: (*vers. 33.*) and contrariwise shew mercy and kindnesse to his people: wherefore these things are heere handled in order.

13. Posit.
Repayrtowards
their Country.

1. The gathering of them out of the countries where they were dispersed, that they may make head to returne to Iſion. (*vers. 34.*)

16. Posit.
Sore distresse.

2. The difficulties they shall meet with in the way: aluding to the tediousnesse of their iourneis in the Wildernesse, when they came out of Egypt, and the iudgements that befell them there: which were partly touched before in this chapter, *vers. 25.* The very same similitude you haue, *Hosb. 2. 14.* (*vers. 35. 36.*)

3. Posit.
A Remnant.

3. His couenant with a few, some small remnant. To which end he saith he wil make them goe vnder the rodde, that

that so he may picke & cull out the good, to receiue them into Couenant, as into his fould: as a good Sheepeheard that numbred his sheepe by tale, *Leuit. 27. 32. (vers. 37.)* putting a maine difference betweene the wicked that shall neuer come into the Land of Promise, and them. *(vers. 38.)* And then goe to, let the wicked runne on in their euill and sinfull waies, euen after all this shall come vpon them, and take that which followeth of it. *(vers. 39.)*

9. Posit.
Wrath against
refractories.

4. The bringing of them to inhabite in their owne Land, and there to set vp the spirituall worship and seruice of God, shadowed by the types of the Old Law. *(vers. 40. 41. 42. 43.)*

23. Posit.
Dwelling in
their country.
31. Posit.
Glorious
Church.

5. The Prime cause of all this, resting only in the truth, faithfulness, and goodnesse of God, which their own conscience shall conuince them of, they being most vnworthy in themselue. *(vers. 44.)*

Ezekiel 21. verse 26. 27.

THe consideration of the prophane wickednesse of the Prince of Israell, *(vers. 25.)* kindleth the Prophets zeale to meditate both of the fall of that polluted principality, and of a holy and firme principality that shall be set vp in and through Christ; for these are the two parts of this Prophecie. The fall of that principality, or the vtter ruine and desolation of the whole land of Iudæa, hath three steps or parts.

4. Posit.
Desolation.

1. The kindome shall be taken from them: no Crown, no Diadem there. *(1. part of vers. 26.)*

2. The Common-wealth shall not be as now it is. All shall be turned vpside downe. *(2. part of vers. 26.)*

Read Verse 26. the latter part of it, thus.

That which is low, exalts: and that which is high, bring downe. Iust the same that Cambyse threatened vnto Ægypt, τα ὑψι ἄνω, ἡγρῶ: τα δὲ ἡγρῶ, ὑψι. Herodot. lib. 2.

3. The

3. The whole state shall be ruined and weered, with blow vpon blow, one mischief vpon the backe of another. (1. part of verse 27.)

5. Posit.
Call.

The firme and stable principality which shall bee in Christ, is briefly touched when he saith that this wofull desolation shall last, till Messias come, whose the right of the Kingdome is, and that he be stablished in it: (2. part of verse 27.) for the comming here spoken of, is neyther his first comming in the flesh, nor his second comming vnto Iudgement, but his comming in the brightnesse of the Gospell: when Antichrist consumed with the spirit of his mouth, shall be abolished by his bright appearance, 2. Thes. 2.8. and our brethren, the Iewes conuerted vnto Christ, Math. 24.39. Reuel. 1.7. To conclude, this Prophecie is in effect the very same (and no other) that you haue, Math. 23.38.39.

Ezech, Chap. 34. vers. 20. to the end of the chapter.

BEcause of the lazie and deuouring Shepheards against whom hee had inueighed from the beginning of the chapter, God saith now hee will take the matter into his owne hands to helpe and to reforme it: (verse 20. 21. 22.) and therupon breaketh into these most sweet and heauenly promises.

5. Posit.
Call.
41. Posit.
Safety of the
Church.
23 Posit.
Dwell in their
Country.
27. Posit.
Fruitfulnesse of
the land.
5 Posit.
Call.
44 Posit.
All Nations
embracing
Christ.

1. Sending of Christ the good Shepheard among them. (verse 23.)

2. Their embracing of him by faith. (verse 24.)

3. Security from their enemies: which three are in a manner ioyntly knit together. (verse 25. 26. 27. 28. and 29.)

4. The inhabiting of their owne country.

5. The fruitfulnessse of the soyle.

6. The Couenant to be manifested in and vpon them. (verse 30.)

7. The associating of the Gentiles vnto them, (verse 31.) When ye, ye I say men (that is not the Israelites also, but all Nations knit vnto Christ by Faith) shall be my flocke, &c.

Ezech.

Ezeck. Chap. 36.

THis Chapter hath two parts, and as it were two several Sermons: The first part promiseth, First the destruction of their enemies, noted by *Edom*, (*vers. 1. 2. 3. 4. 5. 6. 7.*) Secondly, the fruitfulnessse of the land, (*vers. 8. 9.*) Thirdly, the inhabiting of it againe, and that by the whole house of *Israel*, meaning the *X. Tribes* as well as the other two, (*vers. 10.*) which promises are amplified two waies.

1. That they shall be in more excellent manner than euer before. (*vers. 11.*)

2. By the perpetuity of these blessings which shall neuer any more faile. (*vers. 12. 13. 14. 15.*)

In the second part of the Chapter are other glorious promises, which God wil bestow for his owne names sake, though they bee most vnworthy. (*vers. 17. 18. 19. 20. 21. 22. 23.*)

The first promise is the bringing of them out of all the places where they were disperled vnto their owne land againe. (*vers. 24.*)

2. Iustification. (*vers. 25.*)

3. Regeneration and Sanctification. (*vers. 26. 1. part of vers. 27.*)

4. The fruits of holinessse. (*2. part of vers. 28.*)

5. The Couenant of God with them. (*vers. 28.*)

6. The blessing of outward fruitfulnessse. (*vers. 29. 30.*)

7. Vnsayned sorrow and repentance for their sinnes. (*vers. 31.*)

Then is the cause and the end touched againe, nor their worthinesse, (*vers. 32.*) but to glorifie Gods great and holy name, which by them was prophaned. (*vers. 33. 34. 35. 36.*)

8. The multitudes of them that shall inhabit the land, beleeue in Christ, and be the flocke of his pasture. (*vers. 37. 38.*)

18 Posit.
Conquest.

27. Posit.
Fruitfulnessse of
the land.

23 Posit.
Dwell in their
Church.

8 Posit.
X. Tribes.

31. Posit.
Glorious
Church.

26 Posit.
Continue for ever

23. Posit.
Dwell in their
Country.

27 Posit.
Fruitfulnessse of
the land.

5 Posit.
Call.

38 Posit.
Multiplication
of beleevers.

Ezechiell, Chapter 37.

5 Posit.
Call.
ALl from hence to the end of the booke, is excellent-ly to this purpose : It hath foure steppes or degrees. The first step is the Iewes first conuersion, which the Apo-
 stle calleth *Life from the dead*, *Rom. 11. 15.* a kinde of resur-
 rection, and here is set forth by alluding thereunto. (*in the first 14 verses.*) The second step is a further progresse of
 their conuersion, vnder a parable or similitude of two
 sticks, (*vers. 15. 16. 17.*) comprehenderh many noble be-
 nefits; the application whereof hath,

8. Posit.
Ten Tribes.
 1. The conuersion of the X. Tribes as well as *Iudab*,
 (*vers. 18. and 1. part of verse. 19.*)
- 26 Posit.
One kingdome. 19.)
 2. The vnitng of them both into one. (*2. part of verse*
 19.)
23. Posit.
Dwelling in
their country.
 3. The bringing of them to their owne country from
 all the places where they were scattered. (*vers. 20. 21.*)
29. Posit.
One Kingdome.
 4. Their making of one entire kingdome. (*vers. 22.*)
35. Posit.
Covenant.
 5. The Couenant of God with them of peace and re-
 conciliation, (*vers. 23.*) through Christ. (*1. part of ver. 24.*)
6. The sanctifying of them to walke in his obedience,
 (*2. part of vers. 24.*)
- 26 Posit.
Continue for
euer.
 7. The inhabiting in their country for euer. (*vers. 25.*)
43. Posit.
Perpetuity.
 8. The perpetuity of Gods Couenant, (*vers. 26.*) and
 worship among them. (*vers. 27. 28.*)

The third steppe or degree, is the destruction of their
 enemies in the 38. and 39. chapters. Wherefore;

18. Posit.
Conquest.
 1. The enemies are reckoned vp, the Grand enemy is
Gog, out of the Land of *Magog*, Prince and head of *Me-
 shech* and *Tuball*, (*chap. 38. vers. 1. 2 3.*) that is to say, the
 Turke; for *Magog* is the Scythian Nation, from whom
 came the Turkes, Lords of *Meshech* and *Tuball*, that is, of
 Capadocia, and Iberia, when they first began to raige, but
 whom now Asia the lesse, Syria, Mesopotamia, Arabia,
 Iudza, Palestina, Egypt, the Isles Greece, Macedonia,
 Thrace, &c. doe obey; with him are multitudes of Prin-
 ces his associates. (*vers. 4. 5. 6.*)

2. Their

The Calling of the Iewes.

51

2. Their preparation to come in the last daies vpon the Iewes. (*vers. 7. 8. 9.*)

3. The arrogancie of their heart, and their proud desires. (*vers. 10. 11. 12. 13.*)

4. The comforts which God enterlaceth for the strengthening of the hands & hearts of his people, in that the end of all this is to glorifie Gods name in the destruction of their foes, (*vers. 14. 15. 16.*) and nothing commeth by chance, God hath spoken of this very man, and of his raging against the Church by the Prophets that were of old: (*vers. 17.*) for though by name *Gog* be not elsewhere mentioned, yet vnder other names this very tyrant is particularly described.

5. The destruction of this enemy: where you haue; 19. Posit.
First, Gods fighting against them from heauen, as *Esay* Gods fighting.

26. (*vers. 18. to the end of the Chapter.*)

Secondly, their fall in the land of Isræll. (*Chap. 39.* 17. Posit.
vers. 1. 2. 3. 4. 5.) Place of the conflict.

Thirdly, the utter abolishing of the Turkish name, (*vers. 6.*) the end whereof is declared (Gods glory) [*vers. 7.*] and 18. Posit.
the certaintie, [*vers. 8.*] Conquest.

Fourthly, the abundance of spoile which the Iewes shall carry away. [*vers. 9. 10.*]

Fifthly, the wonderfull slaughter that shall bee made of them; for 1. they shall be seuen months in burying: [*verse 11. 12. 13. 14. 15. 16.*] where, by the way, the place of this noble victory seemeth to be pointed at, the great blow or ouerthrow of the maine Army at the Sea of Genezaret, otherwise called the Lake of *Tiberias*, *verse. 11.* Part also at Ierusalem, *vers. 16.* which verse is to be rendred thus, 21. Posit.
And also the multitude thereof shall be a name vnto the Citie, Place of the armies discomfit.
that is, Ierusalem it selfe shall haue part of the honour, as 20. Posit.
Ios. 3. 2. 2. Yet for all that, multitudes shall lye vnburied, to Place of Gogs Fall.
be meate for the fowles of the heauen, and the beasts of the earth: which is vttered by a solemn proclamation to these fowles and beasts [*vers. 17. 18. 19. 20.*] as *Reuel. 19. 17. 18.* in this very argument.

Lastly, this whole matter is shut vp with declaration of the end of all these things: to wit, Gods glory, (*vers. 21. to the end of the chapter.*)

After the defeat of *Gog* and *Magog*, commeth in the last eight chapters, a new prophecy, aptly depending vpon the former, concerning the Christian Iewish Church, settled in their owne land and COUNTRY, which is the fourth and last step. Christ, the builder of his temple, appearing in the forme of a man, like polished shining brasse, to prefigure the splendor of that Church. No maruell then if so great a matter require such a vehement and solemn charge to stirre vp the Prophet vnto attention. *Sonne of man, see with thine eyes, and heare with thine eares, and set thine heart vpon all which I shall shew thee.* Hardly in the whole booke of God shall you finde such an other. (*chap. 40. 1. 2. 3. 4.*)

The thing it selfe is thus expressed:

7. Post.
Generall call.

1. There shall a new Church be erected by the preaching of the Gospell: which the measuring of the house, (*vers. 5. to the end of the chapter.*) the temple, (*chap. 41.*) and the courts, (*chap. 42.*) and of all the parts noteth. But both these measurements, and whatsoever followeth touching the diuision of the land, the seates of the Tribes, the portions allotted to the Prince, Priests, and Leuites, the manner of their sacrifices and oblations, or all new, varying from that which is in *Moses* (though for their weakenesse by those outward things hee shadoweth heauenly) to shew the abrogating of the legall ceremonies.

31. Post.
Glorious church

2. The Lord who had left the Temple and the Citie, *Ezech. 10.* doth now return, and filleth this house with the glory of his presence (*chap. 43. 1. 2. 3. 4. 5.*)

34. Post.
Puritie.

3. The sanctitie of the Church purged from Idolatry, Superstition, and Will-worship. They shall not, saith he, defile my house any more with their spiritual whoredoms, nor with the carcases of their Kings in their high places (that is the sacrifices of mans flesh, as *Jeremy 16. 18.* which they offered to *Moloch*, *Leuit. 18. 21.* whom they called their King, *Amos 5. 56.* after the manner of the Ammonites, whose

whose Idoll it was) and so by their owne iniquities making a wall of separation betweene me and them. (*Chap. 43. 6, 7, 8, 9.*)

And this sanctitie of the Church he doth afterwards enlarge by the types of the ceremoniall seruice. (*Chap. 43. 10. to the end of the Chapter.*)

4. The refining of the ministerie and discipline of the Church, with the same charge in regard of the excellencie of the matter, repeated for attention. (*chap. 44. 1. to ver. 17.*) and lawes prescribed to that purpose. (*vers. 17. to the end of the Chapter.*)

33 Poste.
Sanctitie.

5. Prouision for the Church-seruice. Which this people shall be most zealous of. Allotting before any diuident of the land, a portion to be set apart for the house of the Lord, the Priests, the Leuites, the people, & the Prince. (*chap. 45. 1. to vers. 9.*) That both Prince & people might haue whereof to make oblations, (*vers. 9, 10, 11, 12.*) with lawes also concerning these matters. (*vers. 13. to the end of the Chapter.*)

6. The fruitfulness of the land, by the waters flowing abundantly out of the Temple, that is, by the blessing of God dwelling among them. Wherein is set forth,

36 Poste.
Spirituell graces.

1. The rising and increase of these waters (figuring the graces of Gods Spirit in his Church). First, ancle-deepe, then vp to the knees, after to the loynes, lastly nor passable. A man might swim in them. (*Chap. 47. 1, 2, 3, 4, 5.*)

2. This blessing should be ouer all the land. for The waters should issue vnto Galilee, (the vpper part of Iudæa) and so go downe into the plaine, where Iericho stood. (*vers. 6, 7. & 1 part of 8.*)

3. The fruit hereof is singular. It bringeth life, health, and all good things: it healeth and putteth away all euill. Inasmuch as these waters running from the plaine of Iericho to the Sea (the dead Sea, or the Lake called *Asphaltites*, the salt Lake, (where nothing was wont to grow) the same shall now from one end to an other (from Engedie to En-eglaim) abound with fish and store of commodities.

The Calling of the Iewes.

modities. Yea euen, *the mirie places thereof and the marishes thereof, which were not (before that time) healed, but were employed to salt: neither yeelding of themselues fruit, fistr, or other profit, nor by any industrie or skill of man able to be brought vnto it, shall become fruitfull. (2 part of vers. 8, 9, 10, 11, 12.)*

24 Posit.

Inhabits all the Land.

7. The bounds of the land shall be full as large, if not larger then before. Compare Numb. 24. (*vers. 13 to the end of the Chapter.*)

8 Posit.

X. Tribes.

8. The diuiding of the land, and what seats shall be assigned to euery Tribe. (*chap. 48. 1. to vers. 30.*)

31 Posit.

Glorious church

9. The elegancie of the Holy Citie, newly to be re-edified. (*vers. 30, 31, 32, 33, 34.*)

43 Posit.

Perpetuitie of the Church.

10. The perpetuitie of it. God will abide therein for euer. *From that day forward, the name of the Citie shall be, Iehovah Shammah or Iehovah there. (vers. 35.)* The truth of that which the Temple, whilest it stood, as a type or figure did represent, *This is my rest for euer. Here will I dwell. Psal. 132. 14.*

Dan. chap. 2. vers. 40, 41, 42, 43, 44, 45.

THe fourth kingdome is the Romane Empire, whose leggs are of iron. (*vers. 40.*)

The feete and toes part of iron and part of clay, (*vers. 41, 42, 43.*) are the Roman Empire yet continuing; but weaker then it was before, whilest it consisted of leggs of iron, being now but of feet and toes. And this Empire is diuided, as the feet and toes are. One part is the kingdom of the Pope in the West (for he is the 7th head of the beast *Rev. 17. 10, 11.* He whom we call the Emperor, hath nothing to do with the Empire, which was of Rome). The other part is the Turke in the East, before whom 3 of the hornes of the Empire are rooted out. See *Dan. 7. 8.* It is euident that these feete and toes are part of the Romane Empire: for the Image describeth onely 4. Kingdomes.

But

But if the feete and toes were a distinct kingdome from the leggs, there should be five.

The kingdome raised vp in those dayes, which shall not be destroyed for euer, but shall destroy all other kingdomes, is the kingdome of the Iewes. (*vers. 44, 45.*)

46 Posit.
Enemies subdued.

Whose Church is the stone hewen out of the mountaine without hands. Till which time the Romane Empire shall endure, and then wholly be destroyed.

Chap. 7.

THE 4 beasts (*vers. 3.*) are 4 kingdomes, as it is expounded *vers. 17.* whereof, The first beast a Lion, is the kingdome of the Assyrians, extinct, and gone before *Daniel* saw the Vision. (*vers. 4*)

The second a Beare, is the Persian Monarchie. (*v. 5.*)

The third, a Leopard, the Greeke Monarchie or the Kingdome of the Macedonians. (*vers. 6.*)

The fourth is, the Romane Empire: whose X. hornes (*vers. 7.*) are 10 kingdomes not diuers from that of the beast. For then there should be 5. Kingdomes, contrary to that is said here *vers. 17.* And these 10 Kingdomes are the 10 hornes of the Dragon. *Rev. 12. 3.*

The litle horne that grew out among them (*1 part of vers. 8.*) is the Turke, the Dragon of the sixth *Viale Revel. 16. 13.* Of whom onely, and of the rest of the enemies that should oppresse the Iewes, *Daniel* speaketh without any respect to the west Antichrist.

By this litle horne three of those hornes were rooted out. (*2 part of vers. 8.*) That is, a third part of the Romane Empire subdued; which yet retaineth 7 hornes, whereof the Turke shall neuer be Lord and Maister, further then as he may by some sodaine storme for a while oppresse them. This third part of the Romane Empire so to be destroyed, is intended from East to West, not from South to North. For therein the Turke possesseth more then euer the Romanes had.

This

18 Posit.
Conquest.

This litle horne must raigne till the thrones be taken away, and the auncient of dayes sit. (vers. 9.) That is, till after all the kingdomes of the world destroyed, the whole principallitie remaine with Christ; as presently it shall, after this blasphemous horne, the Turke, cut of. And till that time, the fourth beast is not to haue an end.

11 Posit.
Time of first
conversion.

The continuance of the Turkish tyrannie, shall be, *a time, times, and a diuision of times*. (vers. 25.) that is, *a set time, set times and a halfe*; as it is explained Dan. 12. 7. Of what length that is, may be vnderstood by Rev. 9. 13. that giueth him *an houre, a day, a moneth and a yeare*: which in all (accounting a day for a yeare) commeth to 395 dayes. A time then is 100 yeares: times, 200 yeares: halfe a time, 50 yeares. So the whole space, if you account from the beginning of the Turkish power, which all histories place Anno 1300, will end at the yeare 1650. But that you will say commeth short of that, which is in the Reuelation, by 45 yeares. The reason is, because the Reuelation setteth downe the vttermoſt period of the Turkish name, but the Angell here, and Dan. 12. 7. noteth his first declining, which shall be 45 yeares before, as is apparant Dan. 12. 11, 12. So Dan. 11. 44. tidings shall first trouble him, and then a few yeares after followeth his vter destruction in the land of comelinesse. The distribution therefore of time, both here and Dan. 12. 7. reacheth no further then to those tidings. And then shall the people of the Jewes destroy him. (vers. 26.) After which shall be set vp a glorious both kingdome and Church among them.

18 Posit.
Conquest.
30 Posit.
Flourishing
Commonwealth.
31 Posit.
Glorious church

Dan. 9. 24. &c. to the end of the Chapter.

DANIELS weekes (as they are commonly termed) belong in part to this Argument: for in them is foretold the destruction of the Citie and Temple at Ierusalem, for the Jewes contempt in reiecting the Messiah. But this requireth

requireth some larger Tractate. And therefore I refer it to the end of the Booke.

Dan. chapters 11. & 12.

THESE two Chapters are a prophetic of the manifold oppression of Gods people the Iewes, and of the happy issue, which God shall send.

Oppressors there are five.

First, the Persian Monarchie. (vs. 1, 2.)

Secondly, the Græcians, to wit, Alexander the Great, his foure successors, the Ptolomees and Antiochus. (vs. 3, to the 36 verse.)

Thirdly, the Romane Empire: vnder the name of that King. (vs. 36, to vs. 40.)

Fourthly, the Saracens pointed at vnder the name of the King of the South. Who in the time of the end, meaning towards the end of the glory of the Roman Empire, hauing Mahomet for their Captaine, assaulted the Roman territories out of Arabia, and other meere Southerly countries. (1 part of vs. 40.)

Lastly, the King of the North. That is, the Turke, whom the furthest northerne parts sent into the world thorough the Caspian gates. (2 part of vs. 40.)

Him you haue described,

First by his prospering against the Saracens & Romans, (3 part of vs. 40.) against Iudæa, the land of comeliness, and other adioyning countries, (vs. 41.) Ægypt, Lybia and Æthiopia. (vs. 42, 43.)

Secondly, by his ruine and downefall. Whereof two steps are noted.

One, his first declining vpon the Iewes of the East and North countries, conuerted to the Christian faith. Which must needs terribly affright him, being then beset before with vs Christians of the West, and behinde by the new Christian Iewes. (vs. 44.)

10 Poetic.
First conuerted.

The other his vtter ouerthrow by warre in the land of Iudæa,

17 Posit.
Place of con-
flict.

20 Posit.
Place of Gods
fall.

19 Posit.
Gods fighting.

16 Posit.
Sore distresse.

7 Posit.
Generall call.

9 Posit.
Wrath against
refractories.

Iudxa, which is here described by two notes: one in say-
ing, *betweene the Seas*, meaning Euphrates (which the
Scripture is wont to call a Sea) and the Syrian Creeke of
the Mediterranean Sea. The other, at *the holy mount of
Comelinese*, (as Iudxa is called *the Comelinese of all Coun-
tries*, *Ezech. 20. 6, 15.*) which doth explaine the former,
and more particularly designe the place where the Grand
Signior himselfe shal fall, *at the holy mountaine*, as *Esay 24. 25.*
whose fall is first closely and covertly pointed at by a rare
and extraordinarie word (*tents of the ire of his Iudgement*)
vsed for this onely purpose, to note his extraordinarie and
heauy punishment. (*1 part of vers. 45.*) as *Esay 30. 33.*
Then it is in expresse words laid forth, and the manner also
signified how he shall come to his end, *there shall be none to
helpe him*. As if he would say, his ouerthrow shall come
not so much from the force of man, as by Gods owne
arme from heauen stretched out against him. (*2 part of
vers. 45.*)

Hitherto of the oppression of the Iewes. The ioyfull
and happy issue conteyneth foure things.

1. A wonderfull deliuerance from the forest time of
affliction that euer was. (*chap. 12. vers. 1.*)

2. The full restoring of the Nation of the Iewes, and
the calling of them to faith in Christ, meant here, by their
awaking out of the dustie earth. (*1 part of vers. 2.*) Of the
last resurrection you cannot take it. For the certaintime
when this shall be is defined in the 11 & 12 verses.

But withall a certaine qualification is made, that some
which shall awake and be so deliuered, *shall awake to euerlast-
ing shame* and destruction. For all the Iewes shall not
agree in the same truth, some shall persist in their former
hardnes, notwithstanding all the euident testimonies that
God shall giue vnto his Sonne. For whom there remaineth

[Read Verse 45. the first part of it thus.

And he shall plant the tents of the wrath of his iudgement, *betweene the
Seas &c.*

no further promise of grace. (2 part of vers. 2.)

3. Their glorious Church. *Those that are wise, that is,* 31 Posit.
the whole companie of the faithfull, *shall shine as the firma-* Glorious church
ment. But the teachers, *those that make other righteous,* by
teaching, exhorting, reprovings, comforting, as the more
lightsome part of their orbe, like shining stars shall beauti-
fie this firmament. (vers. 3.) For it is said here, *they that be*
wise and do make righteous, in the present, not in the time
past. Which is a prooffe that he speaketh not of the last
resurrection.

4. The time when all this shall be. (vers. 4.)

Which time is doubly designed.

First in generall, by an Angels question vnto Christ. 11 Posit.
(vers. 5, 6) and Christs answer with a solemne oath, that *Time of first*
the end of these marueilous things shall be at a time, *two conversion.*
times, and halfe a time. Which words being generall and
vncertaine, and to be applied to any time, are in the words
following reduced to one certaine and definite time:
namely, *when he shall make an end of scattering the holy peo-*
ple. The meaning therefore is, that this end shall be, when
the blasphemous kingdome of the Turkes is at an end:
that is, after 350 years of the Turkish power, which
hath his expiration about Anno 1650. At what time God
will leaue scattering of his holy people, and of further
powring out his wrath vpon them. For then shall the
Turkes first declining come. (vers. 7.)

Secondly, it is set forth in more particular manner, and
diuidedly, vpon Daniels humble suite. (vers. 8.) yet not for
his vnderstanding from whom these things were shur vp,
(vers. 9.) but for the Elects sake in succeeding ages, in
whom these things amidst their many trials may breed
constancie and sweet comfort, and who about the end of
these things shall be diligent to search out the truth here-
of. (vers. 10.)

First therefore he maketh one common beginning of
the account. *From the daily sacrifice taken away,* (which
was done by the death of Christ) *and from the laying of the*
abho-

The Calling of the Jewes.

abomination desolate. for so I would translate these words. (1 part of *vers. 11.*) By *abomination* he meaneth the Jewes sacrificings; which were impious and abominable after Christ by his death had set an end to them. *The laying of this abomination desolate,* was by the last publike overthrow of the legall service in the destruction of Jerusalem. Not that by *Vespasian*, but in the time of *Julian*, when the Apostata, in hatred of the Christian name, giving the Jewes leave to repaire the Temple, and that at the publike charge. God by an earth-quake did vterly throw downe the old foundations, that neuer afterwards any thing could be attempted in that kinde. This was about the yeare 360.

11 Post.
Time of first
conversion.

From hence groweth a twofold period or a double appointed terme. One 1290 dayes, (2 part of *vers. 11.*) that is to say, yeares. (for morning and evening are not set downe to note them to be naturall dayes, as before *chap. 8. 11.*) Adding therfore 1290 to 360, there will arise 1650. which is the yeare of the Turkish power first declining, and perfectly accomplished in the *time, times, and halfe a time* before *vers. 7.*

22 Post.
Time of con-
quest.

The second period or prefixed time (*vers. 12.*) is 1335 dayes or yeares, which addeth 45 yeares to the former, and endeth at the yeare 1695. Being that space of *an houre, day, moneth, and a yeare Rev. 9. 15.* when the Turkish tyrannie shall be vterly extinct and rooted out. And blessed indeed are they that attaine this time, as the Angell here saith. For this is the glorious resurrection spoken of *vers. 2.* and the greatest felicitie that it is possible for Gods Saints to come vnto vpon earth.

H O S H E A.

THE three first Chapters of *Hoshea*, and the foure last, are spent in this Argument. An entire explication of the whole Prophecie, I purposely reserve to the end of the Booke.

Ioel,

Ioel, according to the common distinction which we follow,
chap. 2. verse 28. to the end of the booke.

THE Prophet from temporall things leadeth the people to the consideration of spirituall blessings, which are;

1. The graces of the Spirit that vpon Christs ascension shall be powred vpon the Church; for so the Apostle interpreteth this place, *Act. 2. (chap. 2. vers. 28. 29. 30. 31.)*

2. A holy seed or remnant to remaine among the Iewes. (*1. part of vers. 32.*)

3. The Gentiles to participate of Christ. (*2. part of vers. 32.*) 3 Posit. Remnant.

4. Gods mercy towards the Iewes in the last daies. Setting forth;

First, their restoring. (*chap. 3. vers. 1.*)

Secondly, the destruction of their enemies: wherein are specified:

1. The place, *The valley of Iehoshaphat*, which was in the view of Ierusalem, *2. Chron. 20.* For *Gog* and *Magog* shall compass the beloued City, and there shall fire from heauen deuoure them, *Ren. 20. 9.* (*1. part of vers. 2.*) 5 Posit. Call. 18 Posit. Conquest. 17. Posit.

2. The cause of this iudgement, their ill entreating of his people. (*2. part of vers. 2. and vers. 3.*) Place of conflict.

3. An enumeration of some particular foes, (*vers. 4.*) whose hard dealing with the people is likewise reckoned, (*vers. 5. 6.*) and their iust retribution: (*vers. 7.*) for as they sold the children of Iuda and Ierusalem to the Grecians, that they might be carried farre from their borders: so will God sell their sonnes and daughters into the hands of the children of Iuda, who shall sell them to the Sabæans, famous Marchants, that will vent them into remote Countries: (*vers. 8.*) whereby is intimated the sway which the Iewes shall haue in the Church of Christ, by conuerting of the Gentiles, as *Esay 14. 2.* 46 Posit. Enemies possessed.

4. He proclaimeth open war, and encourageth men vnto it. (*vers. 9. 10. 11. 12.*)

5. He assureth them of victory. (*vers. 13.*)

18 Posit. Conquest.

The Calling of the Iewes.

6. He sheweth what a multitude shall be slaine, as *Ezec.* 39. (*verse 14*)

18 Posit. 7. He denounceth the vtter downfall and ruine of this
Conquest. mightie Monarchie, by such Metaphors as with the Scripture is vsuall, the ruine of potent and flourishing kingdomes, (*vers. 15. 16.*)

33. Posit. 8. The holinesse and sanctitie of the new Ierusalem,
Sanctity. (*vers. 17.*)

27. Posit. 9. The fruitfulnessse of the land. (*1. part. of vers. 18*)

10. The aboundance of Spiritual graces, as *Amos* 9. 13.
the Land. (*2. part of vers. 18.*)

36. Posit. 11. Other nations, associate to the profession of the
Spiritual graces Gospell, (*2. part of vers. 18.*) for by the valley of Shittim,
 43. Posit. which was in the playnes of *Moab*, *Numb. 25. 1.* the Gen-
All nations em- tiles are vnderstood, and their subiection vnto Christ, by
bracing Christ. the laying of them waste and desolate: (*vers. 19.*) As *Zach.*
 46 Posit. 10. 11.
Enemies sub-

26 Posit. 12. Perpetuity of the Church of God in Iudah and Ie-
Continue for rusalem, (*vers. 20.*)

31. Posit. 13. The cause of all this is expressed, (*vers. 21.*) Be-
Glorious church cause *Iehouah*, Christ dwelleth there.

Amos 9. 8. to the end of the Prophecie.

4. Posit. These words containe the threatning of an extream de-
Desolation. solation, (*vers. 8. 9. 10.*) with some comfort enterlaced
 3 Posit. (*in the end of the 8. verse,*) of a little remaine to be left. Se-
Remnant. condly, they containe promises of the Gospell: to wit,
 5. Posit. 1. The setting vp (among the Iewes) of the kingdome
Call of *Dauid* through Christ, as glorious as euer it was before,
 31 Posit. in the most flourishing times of *Dauid* or *Salomon*, (*verse*
Glorious 11.)
Church.

44. Posit. 2. All nations shall ioine with them, and be made par-
All Nations takers of one common inheritance. So doth *Iames*, *Akt*
embracing 15. 16 17. expound it.
Christ.

46. Posit. 3. The chiefe way & soueraignty shal remain with the
Enemies posses- Iewe: as *Obadiah*, *vers. 19.* (*the 2. and 3. you haue vers. 12.*)
sed.

4. The

4. The fruitfulness of their land, as *Iosh. 3. 18.* (*verse* 13.) 38 Posit. Spiritual gra-
5. The inhabiting in their owne countrey. (*verse* 14) 23 Posit. Dwell in their
6. Perpetuity of their abode there. (*verse* 15.) 26 Posit. Countrey.
Continue for
ever.

Obadiah, *verse* 15.

IT is ordinarie with the Prophets, vpon occasion of the Crueltie of the oppressors of Gods people to breake forth into meditation of the kingdome of Christ, and the glory of the new Ierusalem; so doth our Prophet here: His meditation containeth,

1. The destruction of the enemies of the Church in generall. (*verse* 15.) 18. Posit. Conquest.
2. The time, after the Iewes haue drunke of the cup of Gods wrath: whereby he doth intimate their long desolation. (1. part of *verse* 16.) 4 Posit. Desolation.
3. The vtter downfall, and vnrecoverable ruine of these enemies. (2. part of *verse* 16.) 18 Posit. Conquest.
4. A remnant, a holy seed that shall be left among the Iewes in the midst of their wofull desolation. (1. part of *verse* 17.) 3 Posit. Remnant.
5. That of these a Church shall be gathered at the last. (2. part of *verse* 17.) 5 Posit. Call.
6. They shall inherit their olde possessions. (3. part of *verse* 17.) 23 Posit. Dwell in their Countrey.
7. The vtter ruine of this particular enemy, the house of Esau: but by it is meant, that by the power of the Iewes they and the rest of the Gentiles, enemies to the Church, tamed and subdued, shall sloop vnto Christs obedience: (1. part of *verse* 18.) as *Num. 24. 17. Esay 11. 14.* The soueraignty of other Nations that shall ioine with them in the profession of Christ, remaining with the Iewes, (1. part of *verse* 19.) As *Iosh. 3. 12.* 46 Posit. Enemies subdued. 46 Posit. Enemies possessed.

23. Posit.
Dwell in their
Country.

8 Posit.
X. Tribes.

44 Posit.
All nations em-
bracing Christ.

8. *Judah & Benjamin* shall inhabit all their ancient bounders, (2. part of *vers.* 19.) and the X. Tribes theirs (*vers.* 20.)

9. The spreading of Christs Kingdome to all Nations of the world by the ministry of the Gospell, as *Math.* 24. 31. (*vers.* 21.)

The 19. and 20: Verses thus I render.

Vers. 19. The house of Jacob shall possesse the South, with the Mount of *Esfau*, and the low place with the *Philistims*: They shall possesse I say the Country of *Ephraim*, with the Country of *Samaria*, and *Benjamin* with *Gilead*.

Vers. 20. And these armies of the children of *Israell* that are carried away Captives, shall possesse that which was the *Canaanites*, vnto *Sarepta* (the border of the X. Tribes, the *Israelites* situate betweene *Tyre* and *Sidon* at the Sea-side *1 Kings* 17.9.) and those of *Ierusalem* that were carried away Captives, shall possesse that which is in the bounder of the gouernment. They shall possesse the Cities of the South (the border of *Judah*, *Iosh.* 15. 21. &c.)

Micah. 7. 7. to the end.

18 Posit.
Conquest.

5. Posit.
Call.

After complaint made of the iniquity of the times, the Prophet first exhorteth Gods people to faith, patience and expectation of the promises, (*vers.* 7. 8. 9) and then layeth downe comforts and consolations, which are of two sorts, the destruction of their enemies (which though it be spoken but in generality, yet the circumstances considered may well be thought to haue an eye to the Tyrants that now hold the Iewes in subiection) [*vers.* 10.] and then fauours to his Church. Those fauours are,

1. The building of them vp, that is, their heauenly calling. (1. part of *vers.* 11.)

Read *Vers.* 11. thus.

In the day that thy walls are to be built, that day shall the Decree goe farre: He meaneth the Decree, which is *Vers.* 14.

2. The

The Calling of the Iewes.

65

2. The publishing of the Gospell throughout the world, vttered first generally, that the Decree of God to build vp the Church, and to gather a holy people to himselfe, shall goe forth and be proclaimed farre abroad, (2. part of *vers. 11.*) and afterwards in particular, reckoning vp Ashur (East) Egypt (South) to whose name the Originall doth elegantly allude in the word which we translate, fortified Cities: and the Sea (West) as *Hosb. 11. 10. 11. (vers. 12.)*

44. Posit.
All nations embracing Christ.

3. The desolation that before that time shall befall them. (*vers. 13.*)

4 Posit.
Desolation.

4. The inhabiting of the land againe. (*vers. 14.*)

23 Posit.
Dwell in their Country.

5. Great and wonderfull things that God will shew for their deliuerance, euen as hee did when they came out of Egypt. (*vers. 15.*) Like enough he meaneth the drying vp of Euphrates, fire and brimstone that shall come downe from heauen to deuoure Gog and Magog, &c. See *Zach. 9. 12.* which shall astonish all Nations, and cause them to yeeld subiection to the Iewes. (*vers. 16. 17.*)

44. Posit.
All nations embracing Christ.

Tjsephania. Chap. 3. vers. 8. to the end.

THe Prophet here comforteth those in whom there is some grace and feare of God in the middell of corrupt and most depraued times, by propounding;

1. The destruction of their enemies, the same that are spoken of, *Micah 7. 10. (vers. 8.)*

18 Posit.
Conquest.

2. The generall consent of all Nations in the profession of Christ. (*vers. 9.*)

44 Posit.
All nations embracing Christ.

3. The Iewes resorting from the furthest parts of the world, to set vp the spirituall worship of God. (*vers. 10.*)

7. Posit.
Generall call.

4. The famous Church that shall be among them, full of sanctitie, and ridde of all wicked ones. (*vers. 11. 12. 13.*)

33. Posit.
Sanctity.

5. The ioy and gladnesse that shall possesse their soules (*vers. 14.*) through Gods remouing of all cause of feare from them. (*vers. 15.*)

40 Posit.
Joy.

6. The encouragement they shall receiue from others. (*vers. 16.*)

45. Posit.
Nations honoring them.

K

7 Which

The Calling of the Iewes.

31 Posit.
Glorious
Church.

7. Which is the cause of all this, the apparant arguments of Gods great loue and fauour. (*vers. 17.*)

8. The qualitie of those that shall be received to be Citizens of this new Ierusalem: (*vers. 18*) *Those* (saith hee) *that are heauy because of the solemn assembly* (the Church and congregation of the Saints where God is worshipped, and where they are but strangers) *I will gather, of thee are they* (thy naturall children, true members of the Church) heauy I say, because of the burden layd vpon it (the Church) and reproach.

18. Posit.
Conquest.
45 Posit.
Nations honouring them.

9. The vtter rooting out of all their enemies. (*1. part of vers. 19.*)

10. The same and dignity that the Church of the Iewes shall be of among all nations. (*2. part of vers. 19. and vers. 20.*)

Zachary, Chap. 2. vers. 9. 10. 11. 12. 13.

IT seemeth that the thirteenth verse cannot bee vnderstood of the Babylonians that neuer were made a spoyle vnto the Iewes, but the promises of the Gospell which are annexed to it, leade vs by the hand to the finding out of the enemy that should be meant. Wherefore the Prophet in these foure verses setteth forth;

18. Posit.
Conquest.

1. The Iewes subduing of the proud tyrant, vnder whom they now sigh and groane by the power of Christ. (*vers. 9.*)

5 Posit.
Call.

2. Christs dwelling among them, that is to say, their conuersion. (*vers. 10.*)

38 Posit.
Multiplication
of beleauers.

3. The multitude of Nations that shall ioyn themselves to Christ. (*vers. 11.*)

23 Posit.
Dwell in their
Country.

4. The Iewes inhabiting in their owne land. (*vers. 12.*) And so this whole Prophecie is shut vp by a noble Epiphonema, setting forth the glory, holines, and maiesty of the worke. (*vers. 13.*)

Zacharie

Zacharie, Chap. 8. vers. 7. 8. and againe, vers. 20.

21. 22. 23.

THE conference of these latter verses with the former two teacheth the true sence & vnderstanding of them. The seueneth and eight containe a promise:

First, of the gathering of the Iewes to seeke Christ out of all the parts of the world where they bee scattered. 5. Posit. Call.

2. Of their dwelling and inhabiting in Ierusalem, their owne Country. 23. Posit. Dwell in their Country. (1. part of vers. 8.)

3. Of Gods gracious and constant covenant with them. 35. Posit. Covenant. (2. part of vers. 8.)

The foure latter verses (20. 21. 22. 23.) speake of the Gentiles of all tongues and languages, ioyning with the Iewes in the worship of the same God: which respecteth the time of the Iewes conuersion, and of the full comming in of the Gentiles. 44. Posit. All Nations embracing Christ.

Zachary, Chapter 9. Vers. 10. to the end of the chapter.

TO the promise of Christs comming (vers. 9.) hee ad- deth others.

1. The Gentiles receiuing of him: I will take away, saith he, the instruments of warre: in the Church shall be all peace, and the Gentiles, yea the farthest and most remote shall be receiued into the fellowship and participation of that peace. (vers. 10.)

2. The Iewes partaking in the covenant of Christ, that is to say, their conuersion. 5. Posit. Call. (1. part of vers. 11.)

3. The exceeding thraldome, out of the which he will set them free. 4. Posit. Desolation. (2. part of vers. 11.)

4. The returne to their owne Country, the fort of Sion. 23. Posit. Dwell in their Country. (1. part of vers. 12.)

8 Posit.
X. Tribes.
18 Posit.
Conquest.

5. The excellent worke that God will perform for them as *Micah 7. 15.* (2. part of *vers. 12.*) which in the verses following he setteth downe in particular to be the ouerthrow by their hands, (the hands of *Iudah* and *Ephraim*, to note that all the XII. Tribes shall be called) of that Greek Tyrant (the Turke Lord of Greece) [*vers. 13.*] God himselfe declaring by euident tokens, that he is their Captaine, Leader, (*vers. 14.*) and Protector, (1. part of *vers. 15.*) and giuing them a famous victory: (2. part of *verse 15.*) for which they shall be set a fire with the zeale of Gods glory, (3. part of *vers. 15.*) and render praise abundantly, (4. part of *verse 15.*) setting vp in Gods inheritance (their own natie soyle for there this victory shall bee archieued) Trophies and Monuments of Gods deliuey, (*vers. 16.*) young men and maids filling themselues with the spoyles of their enemies. (*verse. 17.*)

By all layd together, it appeareth that these things are not to be referred to the story of the *Maccabees*.

Verse 12. Also in that day (when you shall so returne) the double (that is, the excellent and famous benefit) which I now declare and promise, will I render.

Verse 16. When stones of a Crowne shall be lifted vp as an Ensigne vpon his Land.

Zachary, Chapter 10. vers. 2. to the end of the Chapter.

THis Chapter which may well be iudged but an enlargement of the former, setteth forth;

2 Posit.
Reiellion.
18 Posit.
Conquest.

1. The Iewes scattering and dispersion, for embracing Idolatry, that is, refusing Christ. (*vers. 2.*)

2. Gods punishing of these Goates, the oppressors of his people, and visiting in mercy his poore flocke, arming them to be his hands, armor, and weapons to conquer their strong and mighty enemies: (*vers. 3. 4. 5.*) for so I referre these

these verses to the victorie they shall haue ouer their enemies, not which the enemies shall haue ouer them.

3. Iudah and Ephraim both (that is, all the Tribes) shall haue their part in Gods saluation. (1 part of vers. 6.)

4. They shall be placed in their country againe. (2 part of vers. 6.)

5. Their gladnes and ioy of heart in Christ. (vers. 7.)

6. The gathering of them out of all the places where they were scattered. (1 part of vers. 8.)

7. The multitudes of the beleeuing Iewes, or their abundant multiplying. (2 part of vers. 8.)

Both which propounded vers. 8. are declared afterwards more at large.

First, the bringing of them home. (vers. 9. & 1 part of 10.)

Then their multiplying, such as the Country shall not be able to hold them. The place (as he saith) shall not suffice them. (2 part of vers. 10.) Whence commeth

8. As Iudah and Egypt subiection to Christ, that is, all the Tract of the East and of the South. (vers. 11.)

9. Perpetuall establishment in the faith of Christ. (vers. 12.)

8 Posit.
X. Tribes.

23 Posit.
Dwell in their
Country.

40 Posit.
Joy.

5. Posit.
Call.

38 Posit.
Multitude of
believers.

23 Posit.
Dwell in their
Country.

28 Posit.
Country popu-
lous.

44 Posit.
All Nations
embracing
Christ.

26 Posit.
Continue for
ever.

Zach. chap. 11. vers. 14, 15, 16, 17.

The rejection of the Iewes for refusing Christ.

2 Posit.
Rejection.

Zach. chap. 12. & 13. & 14.

GOD being to informe his people of wonderfull things which he will doe for them, beginneth with a glorious and magnificent proeme of his owne greatnes, (v. 1.) and then numbrell the particulars.

1. The famous victorie which the men of Iudah and Ierusalem shall get of their enemies. He meaneth no doubt Gog and Magog. And this by diuers allegories

18 Posit.
Conquest.

The Calling of the Iewes.

and similitudes is notably enlarged. (*vers. 2. to v. 97.*) and the excellencie of strength and valour declared, which God will minister to them all equally for their defence, that none lift vp themselves aboue an other, but all alike ascribe the glory vnto God. (*vers. 7. 8.*)

5. Posit.
Call.

2. The serious and vnfeyned repentance of the whole Nation, who shall powre forth riuers of teares, euery one seuerally and apart: God by his Spirit of grace effectually touching their hearts with a compunction of their former sinne, in crucifying the Lord of glory. (*vers. 9, 10, 11, 12, 13, 14.*)

3. The riches of Gods mercy, washing away the foulenesse of their horrible sinne, by the infinite vertue of Christs sacrifice. (*Chap. 13. 1.*)

34 Posit.
Puritie of doctrine.

4. The puritie of Religion and of the Gospell among them, purged from idolatrie (*1 part of vers. 2.*) and false doctrine. (*2. part of vers. 2.*) For such false Teachers shall either be put to death, yea even by their owne father and mother, being the first accusers according to the law. *Deut. 13.* (so great shall be the zeale of this people turning vnto God) [*vers. 3.*] or shall be forced to renounce their errors for shame (*vers. 4, 5.*) or punishment (*vers. 6.*)

*Zach. chap. 13. vers. 7. to the end of the
Prophecie.*

THE Prophet either beginneth here a new Sermon, or taketh vp a-new the things which he spake before: worthy againe and againe to be beaten vpon for the singular and vnspeakable comfort of his Nation. He maketh himselfe a passage to the things he meaneth to speake, by preuenting an obiection, the scandall of the death of Christ, whom all forsooke when he was betrayed. (*1 part of vers. 7.*) *Yes (saith he) I will bold my hand ouer my little ones, keepe and preserve my little flocke vnto everlasting life.* (*2 part of vers. 7.*)

This obiection taken away, and the doubt cleared, now
he

The Calling of the Iewes.

71

he reckoneth the good things that God will graciously deale vnto the Iewes.

1. A holy remnant shall be left. (*vers. 8.*) 3 Posit. Remnant.
2. They shall be tryed and tryed againe, meaning their long time of desolation. (*1 part of vers. 9.*) 4 Posit. Desolation.
3. Of them will God gather a Church vnto him selfe. (*2 part of vers. 9.*) 5 Posit. Call.
4. Vpon their profession of Christ shall come the sorest time of affliction that euer was; (*Chap. 14. vers. 1.*) 16 Posit. Sore distress.
when Gog and Magog with all his troupes and armies shall compasse the beloued Citie. *Rev. 20. 8, 9.* (*1 part of vers. 2.*) 17 Posit. Place of conflict.
5. The glorious conquest which for all that the Iewes shall haue. (*last part of vers. 2.*) 41 Posit. Conquest.
For God him selfe from heauen will miraculously fight for them, (*vers. 3, 4.*) 19 Posit. Gods fighting.
& first part of 5.) with all the holy Angels, the ministers of his iudgements. (*last part of vers. 5.*)
6. The glorious Church they shall erect. There shall be no darknes but perpetuall light, as *Esay 60 20. Rev. 21. 23. 25.* 31 Posit. Glorious church
It shall not be (saith he) sometimes cleare, sometimes mistie, (variable and vncertaine weather, now faire, now foule) but one day, not of day and night: for in the euening when night is wont to come, it shall be light. As if he would say, it shall be alwayes day and no night. (*vers. 6, 7.*)
7. Abundance of spirituall graces, noted by *living waters* flowing out of Ierusalem to all the parts of the land. 36 Posit. spirituall graces.
And that continually, neuer drie winter nor sommer. (*vers. 8.*) as *Ezech. 47. Rev. 22.*
8. From them the Gospell shall go out to all Nations of the world: who with one consent shall submit them- 44 Posit. All Nations embracing Christ.

Read verse 3. the first part thus.

Then yet shall I see by the valley of my mountaines, (when he (meaning God) shall draw neere the valley of the mountaines) to the place he hath selected. By valley of the mountaines, he meaneth the valley which God comming shall make of Mount Oliues parting asunder. And by the place he hath selected, Gods House and Temple.

felucs

selues to Christ. (*vers. 9.*)

24 Posit.
Inhabit all the
Land.

9. All the land shall be inhabited from one end vnto another.

27 Posit.
Fruitfulness of
the land.

10. And shall be more fruitfull then before. For euen the rough & rugged mountaines shall be as the pleasant champions. Both these you haue *vers. 10.*

33 Posit.
Sanctitie.

11. The sanctitie of the Church. (*1 part of vers. 11.*) For (saith he) *there shall be no more curse, no execrable or accursed thing there. So the word is to be rendred. As Rev. 22. 3.*

41 Posit.
Safety of the
Church.

12. The safetie and securitie. (*2 part of vers. 11.*) The præcedent promises that were so great and glorious, the Prophet now doth further enlarge and illustrate.

18 Posit.
Conquest.

First the conquest of their enemies (which was the fifth point.)

1. By Gods strange iudgements vpon them. (*vers. 12.*)

2. By the meanes. Both, they shall thrust their sword ech into his neighbours side, (*vers. 13.*) and Iudah shall fight brauely. (*1 part of vers. 14.*)

3. Their wealth and substance shall become a prey. (*2 part of vers. 14.*)

4. Their horses of seruice and all the beasts they bring with them, shall be as strangely plagued as the men themselves. (*vers. 15.*)

44 Posit.
All nations embracing
Christ.

Secondly, is enlarged the profession of Christ among all nations of the world (which was the eight point) [*vers. 16, 17, 18, 19.*]

33 Posit.
Sanctitie.

And lastly, the sanctitie of the Church (which was the 11th point.) [*vers. 20, 21.*]

Malachie, chap. 3. vers. 17, 18 & 22.

5 Posit.
Call.

18 Posit.
Conquest.

May seeme to haue reference to the thorough conuersion of the Iewish Nation and destruction of their enemies.

Matib.

*Matth. Chap. 23. vers. 38, 39. (And the same Luke
Chap. 13. vers. 35.)*

An euident prophecie,

1. **O**F the Iewes long desolation. (*vers. 38.*)
 2. **O**F their conversion at the last. For he teacheth that these miseries shall endure, till seriously and from their heart, they embrace him the true Messias. (*vers. 39.*)
- See *Ezech. 21. 31, 32.*

4 Posit.
Desolation,
5 Posit.
Call.

*Matth. 24. vers. 23, 24, 25, 26, 27, 28, 29, 30, 31. (and the
same Mark. 13. vers. 21, 22, 23, 24, 25, 26, 27.
and againe Luke 21. vers. 24, 25, 26, 27.)*

OF the signes mentioned in this Scripture, that are to fore-runne Christs comming vnto Iudgement, I haue written else where at large.

There be foure of them.

1. The Churches grieuous persecution vnder the Romish Synagogue. Our Sauour here (to make men the better to take heede) painting her out euen in her colours. (*Matth. 24. vers. 23, 24, 25, 26, 27, 28. and the beginning of vers. 29.*)

2. Theruine of the Turkish Empire. (*vers. 29*)

3. The calling of the Iewes. (*vers. 30.*)

Wherein obserue,

The time, as soone as the Turke is ouerthrowne.

The glory of their Church, like the glory of Christ comming vnto Iudgement.

The generalitie of their call, extending to all the Tribes. and lastly,

Their serious and true repentance.

4. The publishing of the Gospell throughout the world. (*vers. 31.*)

I onely name the heads: you shall finde these things

L

more

5. Posit.
Call.

22 Posit.

Time of con-

quest.

31 Posit.

Glorious church

8 Posit.

X. Tribes.

5 Posit.

Call.

44 Posit.

All nations em-
bracing Christ.

more fully opened in *The Summe of Sacred Divinitie.*
fol. 529.

Rom. 9. 27. to the end of the 11th Chapter.

21 Posit.
Rejection.

THree things the Apostle here debaterh.
First is the rejecting of the Iewes to be no more Gods people, for seeking righteousness by their owne workes, and not by faith in Christ. (*which lasteth from Chap. 9. 27. to the 11. Chapter.*)

3 Posit.
Remnant.

The second, that God yet hath left a remnant, a holy seede, (*chap. 11. 1, 2, 3, 4, 5, 6.*) notwithstanding that Israel in generall be hardened. (*vers. 7, 8, 9, 10.*)

5 Posit.
Call.

The third, that God will haue mercy vpon them, and receiue them at the last. Whereunto our Apostle cometh by degrees.

1. He sheweth Gods purpose in casting them off. Not for their vttter ruine, (*1 part of vers. 11.*) but for a three-fold end. One that a way may be made for the Gentiles to be saued, (*2 part of vers. 11.*) An other, that thorough the grace offered to the Gentiles, themselues might be prouoked to a holy emulation, as *Esay 2. 2, 3, 4.* (*last part of vers. 11.*) A third, that their taking to at the last, may much more cause the Gospell to be published among all Nations. (*vers. 12.*) which two latter ends, the second and the third, are amplified in their order. (*The second, vers. 13, 14. The third, vers. 15.*)

2. He proueth it by a notable Argument. In that the roote being holy, the branches must needs be so. (*vers. 16.*)

3. He exhorteth the Gentiles not to insult vpon them. (*vers. 17, 18, 19, 20, 21, 22.*)

4. He declareth that God is able to graffe them in, (*vers. 23.*) by a greater example of Gods power vpon vs Gentiles. (*vers. 24.*)

5. He layeth downe the doctrine it selfe of Gods pleasure and will to graffe them in indeed. (*vers. 25.*)

6. He

6. He fortieth the same by Scripture, (*vers. 26, 27.*) by Gods vnrepentant counsels, (*vers. 28, 29.*) and by the like example of the Gentiles. (*vers. 30, 31.*)

7. And lastly, he shattereth vp all with the admiration of Gods wisdome and vnsearchable iudgements in this behalfe. (*vers. 32, 33, 34, 35, 36.*)

2 Cor. 3. 16.

IS expresse, that as now they are hardned, so one day their heart shall turne vnto the Lord.

2 Polit.
Rejection.
5. Polit.
Call.

2 Thess. 2. 8.

THe destroying of that wicked one by the brightness of Christs comming, is meant of the glory and excellencie of Christ appearing in the Iewes conversion, as *Math. 24. 30. Rev. 1. 7.* For though Rome shall be fore that be ouerthrowne, yet till then, Poperie shall not wholly fall, nor Antichrist be vtterly done away. Of the end of the world it cannot be vnderstood, seeing it is euident the Turke shall hold out some-while after the beast and false Prophet, both triple crowne and Papall dignitie done away. *Rev. 20. 8, 9, 10.*

31 Polit.
Glorious church

Beff. 10

THE REVELATION.

IN the Booke of the Revelation, I will but point at some principall things.

REVEL. I. 7.

Behold he commeth with the clouds, and every eye shall see him. Yea even they which pierced him thorough. And all the Tribes of the earth shall waile before him. Even so. Amen.

5. Posit.
Call.

IOH N having rendred praise to God for his mercy to the Gentiles, doth now celebrate his goodnesse that shall be most conspicuous in the calling of the Iewes.

1. Expressing the great glory that shall appeare in their conuersion by Christs glorious comming in the clouds to iudgement: whereof this (of all things in the world) is the most expresse and liuely image.

2. The wayling here spoken of, are the teares of true repentance; as is manifest by the Prophet *Zacharie*, from whom this place is borrowed. *Zach. 12. 10.*

3. The name of Tribes sheweth of what people it is meant: which in the Prophet is more manifest.

8 Posit.
X. Tribes.

4. In saying all the Tribes, the 10 Tribes are included.

Rev. 16. 12. to the end of the Chapter.

THE very course of time being after the Sea of the beast (Rome) ouerthrowne, leadeth vs by the hand to the exposition of the sixth Vial. To vnderstand it of the Iewes, who are here called Kings of the East, which stile of Kings is given them, *Psal. 68. 29. Esay 24. 21.*

1. Is

1. Is the repayre to their owne homes vpon the beginning of Grace wrought in their hearts.

12 Posit.

2. God for them will lay drie the waters of Euphrates, as once he did the red Sea, *Esay 11. 15. (vers. 12.)*

Repayr towards
their Countrey.

13 Posit.

Euphrates dry.

3. Heere vpon the Dragon (the Turke, Christ's open professed enemy, to leaue what may be sayd from hence of the beast and the false Prophet, a more subtle and close aduersary) shall come with his Begs and Bashawes to destroy this people. *(vers. 13. 14. 15.)* This is the sore time of affliction mentioned, *Dan. 12. 1.*

16 Posit.

Sore distresse.

15 Posit.

Conflict with

G 3.

4. The conflict shall be at *Harmageddon*, the mount of delightfulness that is in the holy land, as *Dan. 11.* and euen as may be thought at *Ierusalem* it selfe. *(vers. 16.)*

17 Posit.

Place of

conflict.

5. The issue appeareth in the VII. Viall, the viter ruine of the whole kingdome of darkenesse, whereof the Turkish or Mahometicall tyranny is a principall. *(vers. 17. 18. 19. 20. 21.)*

18 Posit.

Conquest.

Chap. 19. 5. to the end of the booke.

FROM hence to the end of the Reuelation are four steps or degrees: the same (though not altogether in the same order) that we noted, *Ezech. 37.* Which maruellouslie cleareth the vnderstanding of this Prophecie. First, after Romes funerall; for which the Iewes as well as Gentiles breake forth into thanksgiuing: (as *Amen, Halleluiah, vers. 4.* one Hebrew by birth, but made a Greeke Denisen, the other a meere Hebrew word importeth) they now setting themselves after the great obstacle of their repentance (the idolatry of the Romish Church) remoued, to lend their eares to Christ; commeth the first call of that Nation, for the intimating whereof onely the Hebrew word (*Halleluiah*) in this place is vsed. *(vers. 5. 6.)* It is expressed:

5. Posit.

Call.

1. By the preparing of her selfe for the solemnization of the marriage. *(vers. 7.)*

2. By the marriage garment which they put on, the cleane

The Calling of the Iewes.

cleane and fine linnen of the righteousness of Christ imputed to the Saints, and by faith made theirs. (*vers.* 8. 9. 10.)

The second steppe (after some other things enterlaced, wherewith I shall not need to meddle) is the battell with *Gog* and *Magog*, vnder the conduct of the Turke, (*Sathan* or the Deuill, whose Minister he is) the chiefe principall cause being put for the instrumentall. This enemy rising some 1000. yeares after *Constantine*, that is about *Anno* 1300. (*vers.* 7.) and prospering exceedingly, (1. *part* of *vers.* 8.) warring all the while with the Saints (2. *part* of *vers.* 8.) shall at the last when their appointed period draweth to an end, bend all his force against the conuerted Iewes.

20 Posit.
Place of Gogs
Fall.

1. Is noted the place of this conflict: *They compassed the beloued City*, (3. *part* of *vers.* 8.) for the brunt of the battell shall be before *Ierusalem*, in the valley of *Iehoshaphat*, as *Ieol* 3. 2.

19 Posit.
Gods fighting.

2. The defeat of the whole Army by strange and extraordinary iudgements of God from heauen, as *Esay* 27. 1. (*vers.* 9.)

18 Posit.
Conquest.

3. The final ruine of this tyrant, his state and person, and whole succession of the Turkish Empire. (*vers.* 10.)

7 Posit.
Generall call.

The third step is the full conuersion of this people, be- taking themselves to Christ, or rather Christ taking them vnto him, their taking to, as it is said, *Rom.* 11. 15. which the Apostle in that place calleth *life from the dead*, from the death of sinne and infidelity. And therefore is heere gloriously described vnder the form of the generall resurrection: Whereunto the Scripture in this argument doth ordinarily allude, *Ezech.* 37. *Esay* 26. 19. *Dan.* 12. 2. *Hos.* 13. 14. *Rom.* 11. 15. (*vers.* 11. 12. 13. 14. Though this be not the common condition of all, some will remaine obstinate, whose end shall bee most miserabell: As *Dan.* 12. 2. (*vers.* 15.)

9 Posit.
Wrath against
refractories.

31 Posit.
Glorious
Church.

The fourth and last steppe is the glory of the Christian Iewish Church, dwelling in their owne homes, when their enemies

enemies are once subdued vnder them, in the 21. and 22. chapters. The last 8. chapters of *Ezechiel* are of the same argument: but (as the dispensation of those times made it needfull) vnder the shadowes of heauenly things heere, more magnificently by heauenly things themselves. It was shewed vnto *Iohn* in two visions: first, in a kinde of generalitie, then more distinctly.

The former containeth.

1. A new face of things in their happy and glorious re-
nouation, by the power of the Gospell. which shall bring
them quite out of loue with their former legall worship: 34. Posit.
Puritie.
(chap. 21. 1.) as *Esay* 65. 17. for this *passing away of the first
heauen and the first earth, and that the Sea was no more, is that
soaking of heauen and earth, of the sea, and of the dry land:*
whereof *Haggai* prophesieth, *Hag* 2. 7.

2 The sanctitie of this Citie; for first it is altogether 34. Posit.
Purity.
New, if you compare it with the staynes and blemishes that
the Churches of vs Gentiles are tainted with, though wee
also make a part of the heauenly Ierusalem, *Gal.* 4. 26. *Heb.*
12. 22. Secondly, it is of a diuine off-spring, comming
downe from God out of heauen. Thirdly, shee is clothed
with the righteousness of the Saints, as a bride trimmed for
her husband. (verse. 2.)

3. Gods tabernacle, his presence and dwelling there,
(1. part of verse. 3.) as *Ezechiel* calleth the name of the City
Iehouah Shammah, Iehouah there. *Ezech* 48. 30. 35. Posit.
Covenant.

4. His couenant, being their God, and taking them for
his people. (2. part of verse. 3.) 35 Posit.
Covenant.

5. Heauiness and sorrow shall bee taken from them,
(verse. 4.) as *Esay* 25. 8. 39 Posit.
Prosperity.

All which things are solemnly confirmed by the au-
thority of him that cannot lye. (verse. 5. 6. 7.) Yet euen
here also, notwithstanding all the illustrious arguments of
Gods glory shining so cleerely, some will remaine fearefull
to professe Christ, vnbeleeuers, &c. as before, chap. 20. 15.
(verse. 8.) 9 Posit.
Wrath against
refractories.

Thus farre of that vision which was in a kinde of gene-
ralitie.

The Calling of the Iewes.

ralitie. The other more distinct, (to the beholding whereof, *Iohn* was carried in the Spirit vnto a great high mountaine) [*vers. 10.*] declareth,

31. Posit.

Glorious

Church.

32. Posit.

Churches beauty

34. Posit.

Puritie:

1. Her glory, so great, that she shall be the enlightener of the world, as *Esay* 60, i. 2. (*vers. 11.*)

2. The elegancie of the City, most royally set forth, (*from vers. 12. to vers. 22.*)

3. The sincerity of Gods worship. No Legall rites, which God prescribed for a time, much lesse humane ordinances, or the inuentions of mans braine. *I saw*, saith *Iohn*, no Temple there, for the Lord God Almighty and the Lambe are the temple of it. (*vers. 22.*)

36 Posit.

Spirituall graces.

4. A wonderfull light of knowledge: as if they were rather taught immediately of God, then by booke-learning, or the ministry of man. They need neyther Sunne nor Moone, Candle nor any light; for the Lambe himselfe is their light. (*vers. 23.*)

44. Posit.

Nations embracing Christ.

45 Posit.

Nations honouring them.

5. As she giueth, (*ver. 11.*) so the Nations shall receiue light from her (*1. part of vers. 24.*)

6. The honour they shall doe vnto her, bringing all their glory to adorne this City; for which purpose the gates shall be open day and night: for there is no cause to feare any thing. (*2. part of vers. 24. 25. 26.*)

33 Posit.

Sanctitie.

7. The purity of Church-discipline, that no impure or vncleane thing shall enter thither. (*vers. 27.*)

36. Posit.

Spiritual graces

8. Plentie of spirituall graces, through the pure streams of liuing water, flowing out of the throne of God, (*chap. 22 vers. 1.*) & by the tree of life (*Christ Iesus*) most fruitfull in it selfe, most medicinable vnto others: the very leaues whereof are able to heale all the diseases and vicers of the soule. (*vers. 2.*) Compare *Zach. 14. 8.* and *Ezek. chap. 47.* But where *Zacharias* speaketh of waters flowing out of Ierusalem, *Ezekiel* out of the Temple, *Iohn* expoundeth both to be meant of the throne of God and the Lamb, that is, from the grace and fauour of God in Christ.

37. Posit.

Chereshall obedience.

9. Sanctitie of life. There shall be no cause of the heauie censure of Gods Curse against any. (*1. part of vers. 3.*)

10. Con-

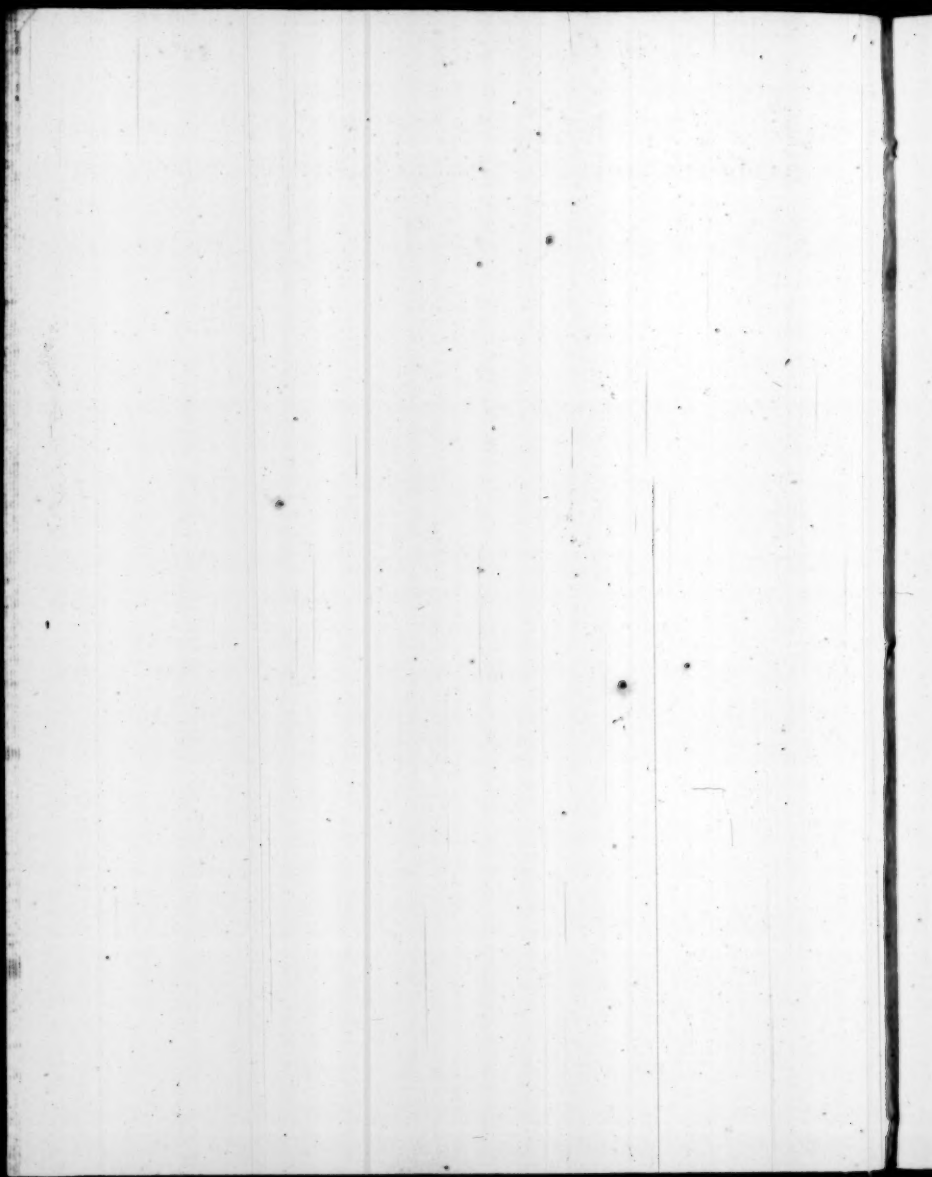
The Calling of the Iewes.

81

- 10: Constance in Gods seruice. (2. part of vers. 3.) 37 Posit.
 11. A sweet and ioyfull communion with God : *They* *Cheerefull ob-*
shall see his face. (1. part of vers. 4.) *dience.*
 12. Such a starre of excellency shining in them, as ma- 40 Posit.
 keth Gods glory most euident and conspicuous. *His name* *Joy.*
shall be written in their forehead. (2. part of vers. 4.) 32 Posit.
 13. A wonderfull light of knowledge, as before *REN. 21* *Churches beauty*
 23. (1 part of vers. 5.) 36. Posit.
 14. And lastly, Perpetuity of their happinesse, and of *Spiritual graces*
 Gods glorious presence raining for euer in and among 43 Posit.
 them. (2. part of vers. 5.) wherewith *Ezechiel* also doth *Perpetuities of*
the Church.
 conclude.

M

AN





AN EXPOSITION

Vpon the 24. 25. 26. and 27.

Chapters of the Prophet E S A Y :

Together with some few Obser-
uations thereupon.

1. Behold I E H O V A H emptieth the land, and layeth it waste; and ^a turneth it upside-downe, and scattereth abroad the inhabitants thereof. ^a Hebr. Peruerteth the face thereof.

2. And it shall be as with the people, so with the Priest, as with the servant, so with his master, as with the maid, so with her mistresse: as with the buyer, so with the seller, as with the lender, so with the borrower, as with the taker of usury, so with the giuer of usury to him.

3. The land shall be cleane ^b emptied, and utterly spoiled: for I E H O V A H hath spoken this word. ^b In emptying shall bee emptied, and in spoyleing shall be spoiled.

4. The land shall mourne and fade away, the inhabited world shall languish and fade away, the ^c haughty people of the land shall languish. ^c The height of the people.

EXPOSITION.



Hese foure Chapters containe one whole and entire Prophesie. It hath two deuided members : One of the reiection of the Iewes, the other of their receiuing in the last daies into the flocke of Christ.

Thereiection, in the first 20. verses of the 24th. chapter,

4 Posit.
Desolation,

setteth forth the most wofull desolation that any storie can giue example of.

Which though it be of things to come many hundred of yeares after, the Prophet as one that saw them in the Spirit, as if they were then done, vttereth not onely in the future, but sometimes in the present, sometimes in the time past by an Idiom proper to the Prophets, to note how certaine they are to take effect.

This threatned desolation is garnished and set forth five manner of waies.

First, needs must it be a matter of some rare and maruelous consequence, that, *Behold*, the O-yes of the Holy Ghost is set before.

Secondly, the Author and efficient is God.

Thirdly, you haue a distribution. The land, saith he, (meaning the land of Israel and Iuda) shall bee emptied both of inhabitants, and of all other things: Euery thing shall be turned vp-side downe, the inhabitants scattered and dispersed.

Heere are both the parts comprehended verse 1. which are afterwards distinguished in the rest that followeth to 14. verse.

2. Touching the persons or inhabitants. 1. There shall be a generall destruction of all states and degrees: no difference, high and low, rich and poore shall be dealt with all alike.
3. 2. They shall be all spoyled of their choyce & precious treasures, which is verified from the mouth of him that cannot lye, and is able to performe his threatnings.
4. 3. They shall mourne, they shall pine away and be enfeebled: perish through their owne weakenesse, euen the high and lustie ones shall pine away.

Observations.

This noble prophecie affordeth many sweet & heauenly lessons.

1. *Iehona*

1. *Iehovah*] First, God is the Author of all iudgements. *Is there any euill in the Citie, which Iehovah doth not.* Amos 3. 6. *I create the destroyer to destroy.* Esay 54. 16. This, which seemeth a lesson so easie and familiar, it is most necessarie to take out, that we may learne to humble our selues vnder his hand. for all his workes are holy and iust: and who can resist his counsels?

Emptieth the land] 2. Flourishing States and Common-wealths (how much more particular persons?) he is able to throw downe and lay all their honour and glory in the dust. As what state or kingdom was at this time greater then the Iewes. Amos 6. 2. *Passé vnto Calne (a famous Citie in the land of Shinear. Gen. 10. 10.) and see, and from thence goe to great Hammath, and get you downe to Gath of the Philistims. Are they better then these kingdoms? (of Israel and Iudah) or is their border larger then your borders?*

The land] 3. He spareth not his owne people, when they transgresse against him; yea the neerer he commeth to them in his fauours and blessings, the higher he listeth his hand to beate and to correct them, when they doe amisse? For great offenses God cannot in iustice but requite with great punishments.

Emptieth &c. turneth &c.] 4. His threatnings are most certaine, and as good as now done, though they be denounced thousands of yeares before.

2. *And it shall be as with &c.*] 5. Dignitie & wealth cannot hinder him. *Doth he esteeme nobilitie, or riches, or any thing that fortifieth strength?* Iob 36. 19. Pouertie, nor base estate findeth any fauour with him.

3. *The land shall be spoiled*] 6. Riches is a vaine thing to helpe in the time of neede, which are subiect to be spoiled and taken from vs: why then should we spend our time and bestow our strength vpon things that are vnprofitable? Let vs rather labour for the things that cannot perish: That treasure which none can robbe vs of.

The Calling of the Iewes.

For Iehouah hath spoken] 7 How deeply soeuer we be planted, though it be as Tyrus which had her biding in the Seas, and if with the Babylonian, we haue heaped together riches like thicke clay, *Abacuc. 2. 6.* let vs yet feare when the mouth of God dorth speake. For his words are not in vaine. *Doth he say and shall he not do it? Numb. 23. 23.*

4. *The haughtie &c.*] 8 The highest must learne to sloop when he threatneth. For he bringeth leanness vpon the fat ones, maketh the plump to pine away, and sendeth heauinesse into their soules.

5. *For the land is defiled vnder the inhabitants thereof: because they haue transgressed the lawes, changed the ordinance, disannulled the euerlasting couenant.*

6. *Therefore shall the curse deuoure the land, and they that dwell therein shall be desolate: Therefore the inhabitants of the land are burned vp, and few men are left.*

EXPOSITION.

5. **C**OME we now to the causes, the second and vnder-causes of so heauy iudgements, which the Prophet here avoucheth to be the sinnes of the people. But what sinnes? First in generall, such and so great, that the land is defiled vnder these wicked persons.

Secondly, these sinnes are set forth in three particulars.

The first, they haue transgressed the lawes, naturall and morall, of duties to God and to their brethren.

The second is, they haue changed the rites and ceremonies instituted of God, from the right vse for the which they were ordained, whilst they see not Christ in them, the substance of those shadowes. *Heb. 9. 11. Coloss. 2. 17.* For they all do looke to him, as the Cherubins did looke with their faces to the mercy-seat. *Exod. 25. 10.*

The third is, the disannulling of the Couenant founded

in Messia, Christ: when comming vnto his owne, his owne receiued him not.

This third, is amplified by the effects, the curse that it bringeth with it. But aboue all, marke the curse here spoken of, that which the Iewes so called and cryed for, *His blood be vpon vs, and vpon our children.* *Math. 27. 25.* And therefore (saith the Prophet) it shall most iustly come vpon them: and as a fire shall deuoure and consume them.

Observations.

3. *For the land*] 9 Sinne is the proper and immediate cause of all affliction. For affliction (as Eliphaz telleth *Iob. Iob 5. 6, 7.*) *commeth not out of the dust, neither doth vexation spring out of the ground. But man is borne to trouble, as the sparkes of burning coales sue upwards.* That is to say: we are not to ascribe trouble and calamitie to chance or other blinde causes, but to the sinne that sticketh in vs.

Why then are we so cruell and vnmercifull to our selues, to pull by such meanes wrath and iudgement vpon our owne heads?

Defiled] 10 Marueilous is the pollution of sinne; that not onely staineth and infecteth the whole man, soule and bodie, but defileth the ground we tread vpon, and maketh the land to groane vnder the burthen of vs.

They haue transgressed] 11 The law of God is the rule and square of all our actions.

His commandements are as bounds and banks, which we may not transgresse or goe beyond, though it be with neuer so good intention.

The lawes] 12 There is a double and threefold cord to tie vs to the obedience thereof. One, because they were not onely written in our hearts by nature, but renewed by the voice of God from heauen, when mans corruption had obscured the brightnes of the same. Another for that

The Calling of the Iewes.

that they containe a perfect comprehension of all duties whatsoeuer, which we owe to God or one vnto another. Aptly therefore and properly doth the Prophet call them lawes in the plurall.

Changed the ordinances] When we apply the holy things, especially the rites and ceremonies that he hath instituted, to an other end then for the which they were ordained, we change the nature of them, and of Gods ordinances do make them ours. Strange things which God esteemeth not. *Hosb. 8. 12. The excellent things of my Law, which I prescribe vnto them, are reckoned as a strange thing.*

Couenant] 13 Wonderfull is the mercy and goodnesse of God, that hath vouchsafed to enter into a couenant with his seruants, and vnder certaine conditions, as it were, to contract with them for life eternall.

The condition is, *Beleeue and thou shalt be saved. Act. 16. 31.*

Euerlasting couenant] 14 This couenant, the couenant of peace and reconciliation through Christ, is an euerlasting couenant, a sure couenant, a couenant of salt, more firmly fixed in his Sonne, then the Sunne & Moone are fixed in the heauens.

Disannulled] 15 But where men put not forth the hand of faith to reach it to themselues, this couenant can do no good: no more then the Kings pardon helpeth, in case a man refuse to plead and take aduantage of it.

Men therefore by their owne infidelitie reiect the counsell and purpose of God to saue them. They shorten his hand and shrinke vp his arme from doing good. *Marc. 7. 5, 6. He could do no miracle there, because of their unbeleeffe.* Oh what a thing it is, that the fault should rest in vs, why Gods couenant can take no place!

6. Therefore shall the curse denoure &c.] 16 As the Couenant embraced bringeth life: so the curse of God is inseparably annexed to the transgressing of it.

Curse] 17 Let men take heede how they vse execration,

cration, cursing and banning of their soules. God maketh other mens curses to speede, where there is iust cause. *Iudg. 9. 57. The curse of Iotham came vpon the Shechemites.* How much more shall our owne curses and imprecations light vpon our selues.

For God is iust and will not be mocked.

7. *The new wine shall mourne, the vine shall languish: all the merry-hearted shall sigh.*

8. *The mirth of Tabrets shall cease, the noyse of them that reioyce shall leane: the ioy of the harpe shall cease.*

9. *They shall not drinke wine with a song: strong drinke shall be bitter to them that drinke it.*

10. *The Citie^a made emptie, shall be broken downe: every^a house shall be shut up; ^b that none may come in.*

11. *There shall be a crying concerning wine in the streetes: all mirth shall be darkned; the ioy of the land shall flie away.*

12. *What so is reserved in the Citie, shall be smitten with desolation: and with a noyse shall the gate be smitten.*

13. *For thus shall it be in the midst of the land, among the people; as the shaking of an Olive tree, as gleaning of Grapes, when the vintage is done.*

EXPOSITION.

SO much of the persons or inhabitants: the things which they must loose, are,

1. The commodities of the land, wine &c.

2. The ioyes and pleasures of the land shall be all taken from them. Priuate griefes and groanings shall be euen to those that are of a merry disposition.

Publike ioy and merriments, the Timbrell and the Harpe, all solaces of their life shall cease.

And that in their feasts and banquetings: Such a flood of euils shall ouerwhelme them. Enough to make euen their strong drinke to be bitter and out of taste.

N

3. Companie

7.

8.

9.

^a Of empti-
nesse.

^b From com-
ming in.

The Calling of the Iewes.

10. 3. Companie there shall be none: no going in nor out in their streets.
11. 4. Howling and lamentation shall euery where be heard, because of the comforts they haue lost. As the ayre in the euening waxeth darke, so shall their mirth be turned into heavinesse.
12. 5. Nothing shall be left free. Hauocke shall be made of the things they kept in store. The gates and strong holds shall not be able to hold out the enimie.
13. 6. As when the Olive tree is beaten, but a few berries
3 Posit. are left remayning, and scarce a cluster of grapes to bee
Remnant. found (one happily here and there) vpon the beginning of the vintage: so shall there but a few men, a small handfull be referued from the furie and violence of their foes. Wherein notwithstanding some comfort is interlaced; that in the midst of this fearefull destruction, a remnant, a holy seede shall bee left according to the election of grace, of whom God will be pleased to gather in time a new Church vnto himselfe. As before Chap. 17. 5, 6: and Esay 65. 8. See Esay 6. 13.

Observations.

7, 8, 9, 10, 11, 12. *The new wine &c.*] 18 The good things of this life, not onely for necessitie but for honest comfort and recreation, men may lawfully & with a good conscience vse, being sanctified vnto vs by the word of God and prayer. 1 Tim. 4. 4, 5.

19 But it is his blessing that giueth cheerefulnesse. When Gods hand is vpon vs, it behoueth vs to be humble, to leaue iolitie and merriments, if he call to heavines and mourning. The Prophet Esay 22. 12, 13. findeth fault with this, that when the Lord called to weeping, mourning, baldnes and girding with sackcloth, behold there was mirth and gladnes, killing of oxen, slaying of sheepe, eating of flesh, drinking of wine &c.

13. *For thus shall it be &c.*] 29 God tempereth his iudgements

iudgements with mercy, and in his wrath remembreth kindness. He neuer so punisheth but he leaueth some matter for his mercie to worke vpon. As he saued Noah and the 8 persons in the Ark to replenish the world anew.

14. *These shall lift up their voice, and sing: for the excellencie of Iehovah, they shall shoute for ioy from the Sea, saying,*

15. *Therefore in the valleys, glorifie yee Iehovah: in the Illes of the Sea, the name of Iehovah the God of Israel.*

16. *From the skirt of the land we haue heard Psalmes, comelinesse to the iust one, But I say leannesse to me, leannesse to me, woe is me: The trecherous haue dealt trecherously, and with most trecherous trecherie haue they delt trecherously.*

* With treacherie of treacherous men.

EXPOSITION.

HAving thus declared the particulars of this heauy and great calamitie, he proceedeth to the fourth generall amplification: which is a dissimilitude betweene this and their former estate, accompanied with the causes of them both, and all iustified by the voice and suffrage of the people themselves, those that shall so be referred, glorifying and praising God. Wherefore the praises that here they giue, are worthy to be considered in five circumstances.

First is the motiue to this dutie, the excellencie of Gods worke.

14.

The second circumstance is the manner of giuing praise. By shouting, singing, &c.

The third circumstance is the places from whence these praises shall sound forth: all parts of the world, *the Sea, the valleys, the furthest Illes.*

15.

The fourth circumstance, is their stirring vp and prouoking one an other to praise God. *Glorifie yee.*

The fifth circumstance, is the person, whom thus they

N 2

praise,

The Calling of the Iewes.

praise, *Iehovah the God of Israel.*

These are the circumstances. The argument or matter of their song, acknowledgeth (as we said before) the iust hand of God vpon them, by comparing their former estate with the present. Before, from euery place, in all the quarters of the land, sounded nothing but Psalmes, matter of praise and of thanksgiuing. For the people walking in holinelle and righteoufnes, laying hold vpon the righteoufnesse which is by faith in Christ, receiued onely fauors at the hands of God. But now in place of it is come mourning and complaint, pining away for the calamitie and hard estate, which their grieuous transgression hath brought vpon them.

But as the punishment is most heauy, so the sinne here pointed at, is a sinne of all sinnes, the most superlatiue degree of sinne. Such a transgression as exceedeth without comparison all other transgressions that euer were. Detestable, aboue and beyond all the sinnes whatsoeuer of all ages in the world. What is that? The crucifying of Christ the Lord of Glory, vpon a desperate and deepe malice; adding to the same so many circumstances of most notorious contumacie and ingratitude.

Observations.

14. *These shall lift vp their voyce and sing. For the excellencie &c.* 21 The children of God haue their eyes open to see an excellencie of wisdom, iustice, goodnesse; where the world is blind and can discern nothing but deformitie and confusion.

22 Wherefore though their mouthes be stopped vp and moulled, that not a word can come from them to the honour and praise of God; yet the godly finde matter not onely to speake, but to lift their voyce aloud, yea to sing and shout.

23 There is a difference betweene Gods children and the wicked in obseruing the workes of God. For the wicked themselves

themselves are forced to acknowledge Gods iustice. *As I have done, so hath God rendred vnto me. Iudg. 1. 7.* But Gods children behold an excellencie in Gods workes, which maketh them with cheerefull and ioyfull hearts to magnifie his name.

The deformities that are in the world, which seeme to minister nothing but iust complaint and discontent, fill their moutnes with songs and hymnes. For they with spirituall eyes discern that excellencie of Gods worke, such an abundance of wisdom, power, goodnes, holinesse, truth, iustice, that maketh them perforce to breake forth into his praises.

And this is a holy vse of singing and vsing mirth, when ittendeth (as *Dauids Psalmes*) to the glorifying of the high and mighty workes of God, which he would haue to be had in euerlasting remembrance.

In the Iles of the Sea] 25 No place should discourage vs from seruing God: the solitarie wilderness, the Iles that are most comfortles. What and how noble visions did God reueale to his seruant *Iohn* in the Ile of *Patmos*, when vpon the Lords day he gaue himselfe in that barbarous place to heauenly meditations?

Glorifie yee Iehovah] 26 It is an excellent and a holy dutie to quicken others in pietie and godlinesse, as God by his Spirit hath quickned vs. *Psal. 122. 1. I was glad of them that said vnto me, Let vs goe to the house of Iehovah. Zach. 8. 21. The inhabitants of one Citie shall say vnto another, Let vs go diligently to be sutors to Iehovah, and to seeke Iehovah of Hostes: I also will goe.* And where the zeale of God warmeth at the heart, it will breake forth as fire to the kindling and inflaming of others.

The God of Israel] 27 The true God as he reuealeth himselfe in the Church is he that we must honour and serue.

The memoriall of whose name is alwaies one and the same. Heretofore knowne to his people by the name of the God of Israel, but now manifested vnto vs more

clearly in his Sonne Christ Iesus; who with the brightness and excellencie of the New Testament, obscureth and drowneth the former couenant.

29. And here haue you the very marke of the true Church, which is to celebrate and professe the great and glorious name of the true God, the God of Israel, the Father of our Lord Iesus Christ.

15. *Sea, valleys*] 30 In what place of the world soeuer any such may be found, though lurking and lying hid in the midst of most barbarous and sauage Nations, they are to be acknowledged the liuely members of the Church inuisible.

From the skirt of the land we haue heard Psalmes] 31 It is a holy and sweet mulicke in Gods eares, when as his benefits are generall; so generall thanks is giuen of many. 2 Cor. 1. 11.

16. *Comelines to the iust:*] 32 A land flourisheth, and it is well with them when they feare God and walke in his commandements.

33. Contrariwise, the rejecting and setting light by Gods mercies offred vnto a people, is the cause of ruine and destruction of flourishing States and Kingdomes: Neuer did any people flourish more then the Israelites, when they kept close to Gods ordinances. Neuer was there example seene of such a fearefull desolation as befell them, when they fell from God: which *Moses* had before threatened, *Deut.* 32. and all the world hath seene to come to passe. That in them as in a picture yon may behold the truth of that which *Solomon* saith in his Prouerbes, *Prov.* 14. 34. *Righteousnes exalteth a Nation: But sinne is the reproch of people.*

To the iust one:] 34 The cause of the blisse of a whole State is for the iust that are among them. Contrary to that the world esteemeth; which ascribeth the growth of Kingdomes to the wisdom, policie, and power of the State: yea thinke the seruants of God many times the cause of the calamities that light vpon them, as appeareth in many
of

of the Edicts of the first Heathen Emperors. Who notwithstanding haue beene oft driuen to acknowledge that God blessed them for the Churches sake that harboured in their kingdomes.

Most treacherous treacherie:] 35 What a fearefull sinne it is to lend a deafe eare to Christ? For if it shall be easier for Sodome and Gomorrah in the day of Iudgement, then for those that despise his Ministers: what shall be thought of those that do despise himselfe?

This is to be noted, because of the steps whereby men climbe vp to the height of sinning. For those that make no conscience of Christs Ordinances, nor to entertaine the Prophets whom he sendeth, will at the last make no conscience of killing Christ himselfe, if they might come by him.

All sinnes therefore are not equall, neither is there an equalitie of punishments. 36.

Mans nature is so dull and heauy, so vn capable of holy admonitions, that they had neede to be beaten vpon a gaine and againe with varietie and heape of words, and particularizing of Gods iudgements: so to fasten them into their hearts, as with goades and nayles. *Eccles. 12. 13.*

17. *Feare, and the pit, and the snare, shall come vpon thee, O inhabitant of the Land.*

18. *For it shall be, that he that fleeth because of the ^a noise ^a voice, of the feare shall fall into the pit; and he that getteth vp out of the pit shall be taken in the snare: for the windowes from on high shall be opened, and the foundations of the earth shall shake.*

19. *The land ^b shall be viterly broken downe: the land shall ^b be cleane dissolued; the land shall be moued exceedingly.*

20. *The land shall reele to and fro like a drunken man, and shall sit like a lodge: and the transgression thereof shall be beanie vpon it, so that it shall fall and rise no more.*

^b in breaking shall be broken downe.
^b So in the rest.

EXPOSITION.

Fifely and lastly, the threatned iudgement is set forth by a heape and multitude of euils, as it were with one breath, instanced in six particulars.

17. 1. All manner of euill shall come. *Feare* or a horrible fearfull and feared euill; the feare whereof is worse then the thing we feare: *the pit*, sodaine and vnlooked for mischiefe: *the snare*, out of which there will be no getting out.
18. 2. One mischiefe shall come vpon the backe of another, that one or tother none shall scape.
19. 3. Heauen and earth shall fight against them, and conspire to do them mischiefe.
20. 4. A terrible confusion shall be seene, All turned topsie turvie. Euery thing shall go to wracke.
5. Transmigration and sitting vp and downe. To be a renegade people.

The land, that is, the inhabitants of the land tossed and tumbled from one place vnto another, as a lodge that is made but for a night and taken away againe.

6. A desperate and vnrecoverable downefall. Their *transgression*, that is, the punishment of their transgression, as a heauy burden so pressing and weighing them downe, that their end shall be vtter ruine, a fall neuer to be repaired. Alwaies vnderstanding this one exception, vnlesse it be by the mightie hand and power of God visiting his people, as sometimes he did their fore-fathers oppressed with the hand and intollerable bondage of the land of Ægypt. Of which restitution our Prophet speaketh in the verses following.

Observations.

- 38 God hath multitudes of Iudgements at command: his quiver full of arrowes and varietie of shafts to dart at the wicked.

17. *Fear.*] 39. The stoutest gallant must Roope and vayne his bonnet, he whose heart is as the heart of a Lyon, shall feare when he threatneth.

Pit.] 40. Miserable men that promise to themselves all happinesse & prosperity, shall tumble into the pit of Gods Iudgements, ere they be aware: *for when they say peace and safety, then shall come vpon them soaine destruction, as to a woman with childe, and they shall not escape, 1. Thes. 5. 3.*

Snare.] 41 And when they are once caught and snared in his traps, there is no meanes to rid them out: *his hand stretched forth, who can turne away, Esay 54. 27.*

18. *He that.*] 42 Let none think to escape the stroke of his arme, one way or other, the Iudgements of God will reach him. He that findeth fauour & profiteth not to seeke God by repentance, is but reserued to a further punishment, as Amos saith, *Amos 5. 19. He that sluth for feare of the Lion, shall light vpon a Beare, and when hee commeth home and lea- neth vpon the wall, a serpent shall bite him.* Why then should any man, walking in his sinnes, flatter his owne soule and promise to himselfe peace and happinesse, when the Iudge- ments he seeth before his eyes to light vpon other, are war- nings vnto him?

The windowes, &c. the foundations, &c.] 43. How great a God haue we to deale withall that hath heauen and earth, and the armes of them both at his command: he set wide o- pen the windowes of heauen, & brought a floud vpon the world of the vngodly, *2. Pet. 2. 5.* He opened the mouth of the earth to swallow vp *Kore, Dathan, & Abiram, Num. 16.* what is he not able to do, to work & effect his Iudgements?

19. 20. *The land &c.*] 44 Things so ordered & dispo- sed as in the Iudgement of flesh and blood, must needs en- dure alwaies, he can change and bring vnto confusion. The City of Ierusalem, how well was it knit and compact toge- ther, whilest she was in her prime? read *Psal. 122.* the same, how is it now brought vnto most miserable wast & hauock.

Heauie.] 45 Obserue the wages of sinne, the weight and intollerable burden of it. There shall the workers of
O iniquity

iniquity fall, and neuer rise vp againe, *Psalm* 36. 12.

21. And it shall be in that same day, Iehoua shall visit the boast of that lofty one, in the lofty place it selfe; and the Kings of the earth, in this very land.

a A gathering
a prisoner.
b Visited.

22. And they shall be gathered ^a together as a prisoner into a pit, and shall be shut up in prison: and after many daies shall be ^b punished.

EXPOSITION.

THE 21st verse and so forward comprehendeth the second part, which is the Iewes restoring in two degrees.

First, is the ruine and ouerthrow of their proud enemies vnder whom they were held captiues: wherein these circumstances may bee obserued: first, in how seasonable a time God will send them helpe: In that very day, the sorest time of their affliction, when all strength is gone, as *Deut.* 32. 36.

21.
16. Posit.
Sore distress.

2. The enemies they shall subdue: diuided into two, the lofty one him selfe, and the Kings his associates.

18 Posit.
Conquest.

Who is this lofty one here spoken of? *Gog* and *Magog*. *Reuel.* 20. 8. or as *Ezechiel* hath it, *Ezech.* 38. 2. *Gog* coming out of the land of *Magog*, whom there wee haue shewed to be the Turke.

Which are the Kings shall come vnto his helpe? *Daniel* nameth (beside *Egypt* and other places, his slaues & vassals) *Lubim* and *Cushim*, that is the furthest parts of *Lybia* and *Ethiopia*. In *Ezechiel* they are reckoned, the *Perlians*, *Ethiopiens*, *Putzians* (or men of *Cyrene*) *Gomer*, and the house of *Togarma*, *Dan.* 11. 43. *Ezech.* 38. 5. 6. *Iohn* in the *Reuelation*, *Reu.* 16. 14. calleth them the Kings of the earth, and of the whole world. And againe, *Reu.* 20. 8. *The Nations that are in the foure Corners of the earth, whose number is as the sand of the Sea.* Will you now take a muster of all this huge Armie, the Generall, Souldiers, their preparation, the whole Campe, their on-set and discomfit? read *Ezechiel* 38. and 39.

Thirdly,

Thirdly, The place where they shall so fall: The General because he is a lofty one, shall fall in as lofty a place as he, *Harmageddon*, the mount of delightfulness, *Ren. 16. 16.* or *Harte* by the mount of Comeliness within the compass of the holy land, *Dan. 11. 45.* It may be hee shall haue the honour to fall at the mount it selfe, in the valley of *Iehosaphat* before Ierusalem or mount *Tzion*, *Isa. 3. 2. 12.* The Kings with him shall fall in the same very land, the land of *Iudæa* which they so scorne. But perhaps in some more petty and obscure places: as it is most like about the Sea of *Gennezareth*, otherwise called the lake of *Tyberias*, *Ezech. 39. 11.*

120 Posit.
Place of Gods
Fall.

21 Posit.
Place of the ar-
mies discomfit.

4. The time is *after many daies*, *Ezechiel* doth explaine 22. it, *Ezec. 38. 7.* *After many daies thou shalt be visited, for in the latter end of the yeares thou shalt come, &c.* This therefore after many daies is to be vnderstood the last age in a manner and period of the world wherein we liue vpon whom the ends of the world are fallen. The certaine time is to be learnt from other Scriptures, *Dan. 12. 11. 12.* *Reuel. 9. 15.* which it belongeth not to this place to discusse.

6 Posit.
Last dayes.

But yet two steppes or degrees seeme heere to be closely intimated, one the declining of the Turkish power, when that huge Empire shall begin to rotter & fall, and as it were be held in prison by the hand and power of God, that they shall not be able to hurt his Church, which shall be about the yeare of our Lord, 1650. The other, exprest by the name of visiting both here, and *Ezechiel 38. 7.* which for cleerenesse sake we translate, punishing, noteth their vtter ruine and ouerthrow, following some 45. yeares after the other, as *Daniel* also doth distinguish them, *Dan. 12. 11. 12.* See *Ren. 9. 15.*

11 Posit.
Time of first
conuersion.

22 Posit.
Time of con-
quest.

Observations.

21. In that day.] 46. The calamities of Gods people are not perpetuall: Hee chideth not enerlastingly, nor reserveth wrath for ever, *Psal. 103. 9.*

47

When their case is most desperate and all humane help faileth, then is Gods help ready at hand for them. As in the deliuerance at the red Sea and in many other stories is euident to be seene.

48.

When God hath done afflicting of his children by the hand of the wicked and vngodly, he will cast the rod in the fire and render affliction to those that afflict vs, 2. *Theſ.* 1. 6. *Eſay* 10. 5. &c. *Woe to Aſhur the ſtaffe of my wrath, &c. But when the Lord hath accomplished all this worke in Mount Tſion, and in Ieruſalem, I will viſit the fruit of the greatneſſe of the heart of the King of Babel, and vpon the glory and haughtinneſſe of his eyes.*

49.

There is an end and period that God hath ſet to the tyrannie of the wicked, *Pſalm.* 125. 3. *The rodde of the wicked ſhall not reſt vpon the lot of the righteous, leaſt, &c. The day and certaine time is determined how long it ſhall be giuen them to preuaile againſt the Saints, and then to haue an end: He that ſet the bounds to the raging Sea, ſaying, He ſher ſhalt thou come and no farther, and here ſhall the ſhore ſet it ſelfe againſt the pride of thy waues, Iob 38. 11. hath alſo ſet the bounds of their preuailling.*

Viſit the hoſt.] 50. There is no ſtrength, no power againſt the Lord: how loſtly ſoeuer the wicked looke, and how deeply ſoeuer they be rooted, Gods hand will fetch them downe, and plucke them vp as rotten and vnprofitable branches.

In the loſty place. 51 Yea in their very loſtneſſe he will be as loſty as they, as good *Iethro* ſaid of the *Ægyptians*, in that very thing wherein they were proud, he (*Iehona*) was aboue them: as if he ſhould ſay, too good for them, *Exod.* 18. 11.

The King.] 52. They that will take part and haue their hands in the ſinnes of the wicked, muſt be content to haue a part in their plague & puniſhment. And here we ſee the truth of that which *Salomon* hath in the *Prouerbs.* *Let hand ioyne in hand, the wicked ſhall not be unpuniſhed, Prou.* 11. 21.

In this very land.] 53 God to abate the pride of the wicked; and that men may bee warned from walking in their
ſtes

steps when they see how much God detesteth the loftinesse of the haughty, punisheth them by such base meanes as they most of all do scorne. What a thing is it, the Turke & his gallant Princes, his Begs & Bashawes to fall in the land of Iudæa, a land so base and contemptible in their eyes?

22. *They shall be gathered as a prisoner into a pit, &c.* 54 Oh the patience of God in bearing with the wicked: he goeth euen towards them with a leaden heele to punishment, & that two manner of waies: in the measure, and in the time. For the measure, first hee curbeth and bindeth their hands from hurting his Church and people; setteth their strength and power, and holdeth them vnder bonds: then when that will not profit, he taketh all strength away.

¶ He first giueth a taste of his power, to shew what he is able to doe, making them to totter and decline. But when they goe on still in mischief against his Church, hee sweepeth them cleane from the face of the earth.

After many daies shall be punished. 55. For the time hee spareth them long, *many daies.* The Amorites he bare with 400. yeares after their iniquity was grown to a great head, because it was not as then fully accomplished. *Gen. 15. 16.*

Which must make vs not despaire nor cast off our faith in Gods promises; for the subuersion of the wicked though they belong a comming, *Abac. 2. 3.* *If he stay, waite for him:* Contrary to that, the vnbeleeuers say in *Ezechiel*, *The daies are lengthened, and all vision perisbeth.* *Ezech. 12. 22.*

For we runne by nature headlong in our owne desires, and are impatient if God come not when wee would haue him. This therefore serueth to exercise our faith, that wee faint not in our prayers as we are prone to doe. The fault which our Sauior noteth, *Luk. 18. 8.* when God commeth (in the performance of his promises and to the succour of his children) *shall be finde faith vpon earth?*

¶ 23. *And the Moone her selfe shall blinsh, and the Sunne it selfe bee ashamed: when Iehouah of hostis shall raigne in mount Tzion, and in Ierusalem, and before his elders, gloriously.*

^b Glory, that is, in glory.

EXPOSITION.

23

AFrer the Turke once destroyed commeth the kingdome of Christ to be set vp among the Iewes, as it is also certaine by *Ezechiel*, *Daniel*, and the booke of the Revelation, which is the second degree of their restoring. This Kingdome the holy Ghost doth here describe by the person of the King, the Scepter which he weldeth, the place where his throne shall be, the forme of administration, and the glory of the kingdome.

The King is Iesus Christ, the Lord of Hosts, Soueraigne commander of heauen and of earth, and of the armies and powers of them both, that nothing can be lacking to those that haue such a King.

The Scepter is his word, the word of the Gospell, whereby he ruleth and reigneth in the midst of his people; for it is the power of God vnto saluation to euery one that beleeueth, *Rom. 1. 16*. The spirituall armor, powerfull and mighty from God to cast downe strong holds, and euery high thing exalted against the knowledge of God, as the Apostle speaketh, *2. Cor. 10. 4*. *Psal. 110. 2*. *The rodde of thy power will Iehouah send out of Tzion, saying, Rule thou in the midst of thine enemies.*

23. Posit.
Dwell in their
country.

The place where his throne shall be, is Tzion and Ierusalem, whether the Iewes shall once againe repaire: not to set vp the legall ceremonies, but to institute the true spirituall worship and seruice of God, *Ezech. 36. 24*, and *37. 12. 14. 25*. *Esay 61. 8*.

31 Posit.
Churches becom-
me.

The forme of the Church pollicy and gouernment, you haue pointed at vnder the name of Elders. Comprehending Pastors, Teachers, and other gouernours of the Church.

31. Posit.
Glorious
Church.

The glory of the Kingdom shall be so great, that in comparison of it the Sunne and Moone shall cast no light: of the glory thereof reade *Esay 54. 11*. &c. and *60. 1. 2. 3. 7. 8*. &c. *Dan. 12. 3*. What if by the Sunne and Moone hee
meane

meane heere the Churches of the Gentiles, who shall blush to see their zeale and loue of piety so eclipsed by a farre more excellent shining light.

Observation.

The Church of God, how contemptible soeuer the world esteeme of her, is most honourable and glorious in the sight of God and men.

56

The world indeed seeth not the honour that Gods Church hath, because it is discerned by faith, and not by sence. Howbeit, such many times is the maiesty of the Church rightly ordered, that the very vnfaithfull are forced to say, *God is indeed among them, 1. Cor. 14. 25.*

This is the Churches glory, that Christ, *sebona*, is her King and Lord.

57

That he raigneth and ruleth in her by the Scepter of his word, and power of his spirit.

That she is the bodie of Christ, her Elders and Worthies his members.

All honorable and noble persons.

For whether you consider the outward and true visible members, or the Catholike and invisible Church of Christ, how honourable and glorious things must needs be spoken of thee, thou excellent Citie of God. *Psal. 87. 3.* In thee is seene a bodie politicke, whereunto all other corporations in the world are but counterfaits. Thy head hath a name written vpon his thigh, Lord of Lords, and King of Kings: thy Commons are all Nobles, and thy Nobles, Kings and Priests: in thee onely all vertue is to be found, knowledge, wisedome, pietie, iustice, remperance, honour, magnanimitie. Thou hast a soule as it were, which other Corporations want, that glueth and knitteth the parts together, one vnto another, and all vnto the head. And what is that soule? The quickning Spirit of Christ, which is God himselfe that doth vnite and make thee one with him. Happy and blessed is he that hath his part and fellowship

The Calling of the Iewes.

fellowship in this incorporation. No money can buy such a freedome, as *Lysias* bought the Romane Burgeship. *Act.* 22. 28. No freinds nor fauour purchase it, but the onely fauour of the highest. Christ alone keepeth the keyes of the doores of this Citie. Nay he himselte is the way and the doore. By him whoso euer entreth and is once made free, can neuer haue that dignitie taken from him, but remaineth a Citizen and free Burges both here & in heauen for euermore.

All these things, which in their measure and degree are truly and aptly to be applied to Christs mysticall bodie wherfoeuer, do more properly appertaine and in this place are spoken of the glorious Church of the Iewes, when the old loue that was betweene Christ and them in the dayes of their youth *Ier.* 31. 2, 3. shall a fresh be renewed: for which happy and blessed time, it is our part and dutie continually to be sutors, following the steps of their faith and zeale, who without vs thought themselues vnperfect. *Cantic.* 8. 1.

CHAP. 25.

1. O Iehovah thou art my God, I will exalt thee, I will praise thy name, for thou hast done wonderfull things: The counsels long ago, are faith, truth.

2. For thou hast brought a Citie vnto an heape, a fenced Citie vnto ruine: a place of strangers, thou hast brought to be no more a Citie, it shall neuer be reedified.

3. Therefore shall the mighty people honour thee: the Citie of the terrible nations shall feare thee.

4. Because thou hast bin a fence to the poore, a fence to the needie in his distresse: a refuge from inundation, a shadow against the heat, when the blast of the terrible ones was like an
* an invndation of a wall. inundation ready to beat downe a wall.

5. As heat in a drought, thou hast brought downe the stirre of the strangers: heat I say with the shadow of a cloud, which heat did answer a life to the branch of the terrible ones.

EXPOSITION.

EXPOSITION.

THE worke of God in casting downe the proud tyrants of the world, and thus magnifying the great name of his Sonne Christ Iesus, is so great & wonderfull, that the Prophet, as it were rapt beyond himselfe, is faine to make a stop or breathing before he come to a further illustration of it; interlacing both his owne priuate meditations, and the hymne of the whole Church that so shall be collected.

His owne meditation (in the 25th Chapter) hath three parts.

The first concerneth the fall of these tyrants, which the Prophet diuinely vttereth in the forme of a thanksgiuing. Wherein rauished with the consideration of so marueilous things, he doth first breake forth into praises, the praises of God, the author of this and all other good things. Beginning with the ground of all, Gods power,

And the couenant with his people.

Afterwards he layeth downe the particular things, for the which Gods name is so highly to be exalted. And they are,

1. His power, seene in so wonderfull a deliuerie.
2. His truth, whose counsels and decrees long ago foretold and vttered by his Prophets, are most steadie and constant, and take their due effect.
3. His iustice in executing iudgement, tumbling downe the enemies of Gods people, notwithstanding all their might, that they shall be vtterly without hope euer to be recovered.

Which the very wicked shall be driuen to acknowledge. Such is the honour that hereby shall redound to his great and holy name, wrung out of the mouth of sturdie and fierce enemies.

4. His mercy in succouring his poore oppressed people.

Which is set forth by a double comparison.

The Calling of the Iewes. °

In the first, the enemies and oppressors of the Church are compared to raging waters that carry all afore them, hurle downe walls and whatsoeuer else that standeth in their way : God to a place of refuge to flie vnto.

5.

In the other, the insolencie of these strangers, (the enemies of Gods people) the stir and ado they make, is resembled to a heat and drought that doth parch and scorch the godly ; Gods protection of his, to a thicke shadow. *Thou (saith he) bringest downe the noyse of the strangers as beate is flaked in a drie and parched ground : as beate I say is flaked with the shadow of a thicke cloud, which beate answered, and was a life to the branches and spreading boughes of the violent. That is, serued well the turne, and was most commodiou: for the wicked, who thinke their branches spread and flourish when the godly are scorched with calamities.*

Observations.

1. *I will*] Euery childe of God hath his part and interest in the Churches good. Which holy and religious persons haue preferred and all ought to prefer before their priuate wealth, and to be thankfull vnto God when it goeth well with it. But especially this is the dutie of the Ministers of the word. To whom as God reuealeth more of his will and workes then he doth to the common sort : so it is fit they should herein go before others, and be examples to the flocke.

Exalts thee] Praises and consequently prayers and petitions are to be made to God alone. *Psal. 50 15. Call vpon mee in the day of trouble : I will deliuer thee and thou shalt glorifie me.*

We exalt God when we blesse him, and giue vnto his name the praises due for the good things we doe enioy. What a mercy it is of so great a Maiestie, that he counteth himselfe to be exalted by any thing that so poore sillie wormes of the earth are able to do? And how should this
whet

whet our affections, and set an edge vpon vs to performe so holy a dutie to him?

Thee] In the manifold changes and confusions that fall out in the world, we must haue our recourse to God.

They that haue no heart to praise God, it is a token they haue neuer felt how sweet and gracious he is.

Iehovah, thou art my God:] The foundation of all our prayers & praises of God standeth vpon thesetwo grounds and props, his power and his will.

He is able to do vs all good. For he is *Iehovah* Lord of heauen and of earth. His will we can not doubt of. For he is our God and Father through Christ.

Both these pillars we are taught to rest vpon in that holy, heavenly and peerelesse prayer, *Our Father which art in heauen.*

My God] Here is the faith of a Christian, when truly and from his heart in the sinceritie of his soule, he can say with *Thomas*, *Ioh. 20. my God and my Lord*: appropriating to himselfe the promises of God in Christ. So could not wicked *Saul* do, who so oft saith vnto *Samuel*, *Iehovah thy God. 1 Sam. 15. 21, 30.* as being himselfe none of his. This maketh our faith differ from the faith of Diuels, and from the faith of all carnall Gospellers.

For thou hast done] The mightie and memorable acts of God deserue and are most worthy alwayes to be had in remembrance: for he hath wrought his wonderfull workes, that he hath purchased a memoriall for them, saith the Psalmist. *Psalm. 111. 4.* They that are negligent and forgetfull, make God, as much as lyeth in them, to loose this purchase: which can neuer be. Wherefore it is a thing too too intolerable (though nothing be more common in the world) for men to be so attentiueto their owne priuate affaires, that they neuer heede the glorious acts of God, which he euery day sheweth forth in the world for men to behold (as in a glasse) his glory in them.

Whereunto we are directed by our Prophet, and a doore (as it were) and window here set open: things

The Calling of the Iewes.

pointed at, which we must open our eyes to see. For as the Apostle writeth to the Romanes, *Rom. 1.* the invisible things of God are manifested in them. His power, truth, wisdom, iustice, maiestie and mercy.

Wonderfull things] When we see strange and marueilous things, wonderfull in our eyes, incredible to flesh and bloud; there is the finger of God, his power, and his might.

Councils long ago] When we finde the same long before, many ages past, prophesied and foretold, as purposed from eternitie, not sodainly and by chance rushed into: what a providence and care is this ouer his Church and people? what a depth of wisdom in so ordering and disposing of them?

Are faith, truth.] When his promises so long waited for and expected, come in due time to be performed, there is his faithfulness and trueth. To teach vs not to faint nor cast off our faith and confidence; but though he linger yet to waite, For comming he will come and will not defer. *Abacuc. 2. 3.*

2. *For thou hast brought a Citie &c.*] When we see mightie Nations, strong and fenced Cities, that lend the arme of their strength and power to the oppressing of Gods people, to haue their hornes broken and to be laid euen with the ground, that there remaineth not so much as a shard to fetch one cole of fire in, a ruine neuer to be repaired; behold a moment of his iustice.

3. *The mightie people, the terrible nations.*] What a God must we needs say is this of maiestie and glory, that wringeth out of the mouth of the wicked and vngodly a confession of his praises? and maketh the false-hearted tyrants, that haue beene so awfull and terrible to his people, to counterfeite a subiection, and will they, nill they, to doe his Church seruice. *Esay 60. 14.*

4. *Thou hast bene a sence to the poore, &c.*] When the hearts of his poore distressed seruants, in the midst of their heauineesse and sorrowes, receiue abundance of comfort,

comfort, are kept as it were in the Lyons denne, and in the middest of the hot burning fornace, that God is as a wall of brasse round about to gard and to defend them: lo the riches of his mercie and goodnes. And this maketh a high and mightie wall of difference betweene prophane worldlings and Gods children. For euen they are amazed many times at the wonderfull things that God bringeth to passe in the gouernment of the world. But none can indeed profit by the workes of God, but such as haue their eyes opened to behold the things before remembred.

When the blast:] God is a helpe in affliction very ready to be found: when all humane forces faile, the diuine power is most at hand. He suffereth his owne that are most deere vnto him to be iustled to the walls, yea to be as an old and tottering wall, readie to be ouer-turned with the blasts and violence of the wicked, as the Church complaineth in the Psalmes. *Psalm. 66. 12. Thou hast made mento ride over our heads.* But in the meane time he hath the bridle and holdeth the reynes in his owne hands to curbe and keepe them in, when they would go too farre, passe the meres and bounds that he hath set them.

Then commeth his helpe as we say in the nike, most sweet and comfortable, as the shadow is to one that walketh and trauelleth in the heate of the day when the Sunne scorcheth most.

5. Thou hast brought downe] God is he that bringeth downe the rage and furie of the wicked, and for all the stir and adoe they keepe, stilleth and quieteth the waues of their haughrie and restless Spirits that they can doe his Church no hurt. *Many a time haue they afflicted me euen from my youth, may Israel now say. Many a time haue they afflicted me euen from my youth, but could not prauaile against me. Psalm. 129. 1, 2.*

Which did answer:] We must looke whilest we are in this world to be maliced of the wicked and vngodly. They loue a life, and it is meat and drinke vnto them to see Gods people buffered and tormented: as the Edomites did.

The Calling of the Iewes.

which the Prophet reprehendeth in them, *Obadia vers. 12.* & the Church complaineth of in the *Plalmes, Psal. 137. 7.* So hath there alwaies bin in the world a perpetual & trucelesse war between the seed of the woman, & the seed of the serpent: *Kain* that was of the wicked one, and *Abel* the righteous, the sonnes of God and the children of men, figured in *Rebecca*, a type of the Church, in whose wombe two nations were diuided, and the children rushed and dashed one against another. That as within we haue a battell, the spirit struing and fighting against the flesh; so without wee haue the world tharrageth and maligneth vs.

The reason is, because our losses they take to be their owne gain, and thinke themselues can neuer prosper, shout out, nor flourish so long as the godly hold vp their head, *Ezech. 26. 2.* *Because Tyrus saith of Ierusalem, ha, ha, the City of populous gates is broken, it is turned ouer to mee, I shall bee filled, now she is wasted.* Again, *Ezech. 36. 2.* *Because the enemy saith of you (of the children of Israell) ha, ha, and the euerlasting high places shall become an inheritance vnto me.*

6. And Iehoua of boasts will make vnto all people in this mountaine, a feast of fat things, a feast of wine in the lees: of fat things, full of marrow, of wine in the lees, fined.

7. And he will swallow vp in this mountaine ^a the vail of the face, the vayle, that is, vpon all these people: and the conering that is spread vpon all these nations.

8. Hee will swallow vp death it selfe vnto victory, and the Lord Iehoua will wipe away all teares from all faces: and the rebuke of his people will bee take away out of all the land, for Iehoua hath spoken it.

^a The face of the vail: for the vail of the face, alluding to the vail that Moses put vpon his face. A figure that is called *hypallage*.

EXPOSITION.

THE second part of the meditation is the larges of Gods goodnesse to his people the Iewes professing Christ

The Calling of the Iewes.

III

Christ: to whom hee will make a great and most sumptuous banquet, a banquet magnified and royally set forth by the master of the feast, the guests that shall be invited, his Court where he keepeth his boord, the cheere and the severall dishes to be served to the table.

The Master of the feast is *Iehonab of Hosts*. Such an Ordinary can none keepe but hee. Nor is there power in any to giue vertue and soison to those dishes to feed and cheere vpon our leane and hungry soules but in God alone.

The guests are all those people of the Iewes, to wit, *Judah* and the Tribes of Israell that cleaue to him, *Ioseph* where Ephraim had the pre-eminence and the Tribes of Israell that cleaue to him, *Ezech.* 37. 16. &c. The calling therefore of the Iewes shall be generall and vniuersall, of the X. Tribes as well as of the other, *Hoshea* 1. 11. *Ier.* 3. 12, 18. *Rom.* 11. 26.

6
8 Posit.
X. Tribes.

This standing table shall be kept in Mount Tzion: the Mount hespake of before, *chap.* 24. 22. really and spiritual- lie the true Church of Christ gathered of the Iewes, returned into their owne country. None that come not thither shall taste of those delights.

23. Posit.
Dwell in their
country.

But what are the dainties and Iunketting dishes that shall be served in? Generally, *fat things and wine*, not of the ordinary and common sort, but fat things marrowed, as the Hebrew word is, not onely full of marrow, but picked, as it were, and culled out of the heart of marrow: Wine, first in the lees, that keepeth the smell, the taste and vigor, as *Ier.* 48. 11. Next of the finest and the best: by all which I vnderstand first and principally Christ himselfe, the true food of our soules, whose flesh is meat indeed, & his bloud drinke indeed: the bread that came downe from heauen, and giueth life vnto the world. In the second place are meant the rich graces of the spirit that God doth bountifully bestow vpon the Saints by the preaching of the Gospel: sweeter to the soule then marrow and wine is to the taste: as *Esa.* 55. 1, 2. and which then after a morespeciall manner he shall endow his owne people with.

36 Posit.
Spiritual graces.

7.

The feuerall seruices, take them one by one, and see how they doe excell.

5. Posit.
Call.

1. Is the taking away of the hardnesse of their hearts, of the couer and mantell that now is spread ouer all these people and nations of the Iewes, the blindnesse and ignorance that possesseth them which shall then be done away, when their heart shall turne vnto the Lord. So doth *Paul* explicate this place, *2. Cor.* 3. 13. 14. 15. which maketh mee rather to apply the generall word, *all people*, to the Iewes only; as it is taken, *Zach.* 10. 11. then to the fulnesse of the Gentiles, who vpon their Call shall submit themselues to Christ.

8.

39 Posit.
Prosperity.

2. The happinesse of this new people shall be as if they were risen againe, *life from the dead*, *Rom.* 11. 15. So cleere and euident demonstration shall there be in them of the last resurrection, nay of the second death swallowed vp in victory, and conquered for ever, no more to domineere ouer those that Christ admitteth to his table.

3. All inward heauinesse and outward calamities shall from thenceforth cease. Turke nor other Tyrant shall not haue power to oppresse them, or the holy truth of God which they professe. They shall haue ioy and peace in the holy Ghost. So the reuelation, *chap.* 21. 4. applying it to these times, doth teach vs to expound it.

All which things so wonderfull and incredible, are shut vp with this, to procure faith and credit, that the Lord hath spoken it.

Observations.

6. And &c.] The great and excellent things that Christ bestoweth vpon his, are most sweet and comfortable, compared to a feast; a feast of most dainty and delicate things: for there are not onely the Word and Sacraments, whereby hee feedeth his outwardly, but abundance of inward graces of the Spirit, more delightfull to the soule then any meate or drinke can bee vnto the body. This is figured

red in the Law by the Table standing in the Tabernacle.

Christ maketh one and the same banquet vnto all, *Mat.*

22.)

Howbeit, as men entertaine more honourable guests with greater magnificence then others, so this sumptuous banquet heere prepared is specially for the Iewes. The same dishes and seruices haue all his children: but heere more exquisite plenty and variety, a greater riches of Spirituall and heauenly treasures.

Iehoua will make.] God is the author of our heauenly vocation, hee maketh the feast, inuiteth the guests, &c. Worthily he is called the Lord of Hosts that doth it, for it is a Diuine worke and vertue to draw men to this banquet. Though the meat set before them be most sweete and delicate, daintier then the sweetest spices fetch from India or Arabia; yet men had rather like swine to deuoure swilles and huskes, then to feed at the Lords table.

To all people.] There is none that Christ refuseth, hee biddeth all to come vnto him, *Mat. 11. 28. Come vnto me all ye that are weary and be any laden, and I will refresh you.* No sexe, no age, no condition or sort of men doth hee reiect: wherefore mens vnworthinesse ought not to keepe them backe. Here the hungry is satisfied, the poore and empty soule refreshed.

In this mountaine.] But this banquet is to bee had in the Church of God onely, like to the table that stood in the Sanctuary. Thither we must repaire if we desire to taste of such pleasures. This is the priuiledge of Gods people. The great ones of the world shall be hunger-starued, when they are full fed.

7. And he will swallow up the vail of the face.] The elegies and noble commendations of the doctrine of the Gospell.

1. As the rising of the Sunne it scattereth the mists of error and darknesse, whereby wee are also taught that there is nothing in vs but ignorance and blindnesse till the doctrine of the Gospell giue vs light.

8. *He will swallow up death.*] 2 We are freed from the

terror

The Calling of the Iewes.

terror and feare of death, the second death which so frettereth and gnaweth the naturall man, all that are not in Christ, *Heb. 2. 15.*

Yea and we haue life bestowed vpon vs: life that comprehendeth all pleasures.

Nor only so, but euen life eternall; for death is swallowed vp in victory: and hauing Christ who is life it selfe, how is it possible we should euer die?

Iehoua will wipe away all teares.] 3 It ministreth ioy in the holy Ghost, heauenly and spiritually, *Acts 8.*

When *Philip* came to Samaria and preached vnto them Christ, there was much ioy in that City. Hee that findeth this treasure, for ioy thereof will sell all hee hath to buy it, *Math. 13.* Exceeding great cause there is of this ioy: for being once set free from death and condemnation, assured of the loue of God in Christ, of peace and reconciliation through him, and of forgiveness of sinnes in his blood, needs must it make euen the lame to skip like a hinde, and the tongue of the dumbe to sing, *Esa. 35. 6.*

9. And he shall say in that day, loe, this is our God, we haue waited for him; and he hath saved vs. This is Iehoua, whom we haue waited for, we will reioyce and be glad for his saluation.

10. For the hand of Iehoua shall rest in this mountaine, and Moab shall be threshed vnder him, as straw is threshed vnto dung.

11. For he shall spread forth his hands in the midst of him, as he that swimmeth, spreadeth them forth to swimme: and hee shall bring downe his pride with the barres of his hands.

12. And the fense, the height of thy walls shall hee bring downe, lay low, cast vnto the ground, euen vnto the dust.

EXPOSITION.

9.
5 Psalt.
Call.

THe third part of the meditation, is the exaltation and reioying of Gods people, lifting vp their head: and first by patheticall acclamations applauding the approach
of

The Calling of the Iewes.

115

of Christ their God and Lord, whom they had so long beene without: as the Cherubins did, *Ezech. 10. 5.*

After reioycing at the fall of the enemies of Gods Church, beaten all to peeces by the hand and power of God, as straw is beaten to dung.

10
18 Post.
Conquest.

Which hand and power of God subduing all things vnto himselfe, is declared by a most sweet similitude taken from those that swimme. God, saith hee, will stretch out his hands amidst his foes (vnderstood by the Moabites) as they are by the Edomites in this very argument, *Esay 63. 1.*) as a man stretcheth them out in the water to swim: and with the barres of his hands, that is, with his large and mighty hands will keepe downe the pride of his rebellious foes, euen as the raging waters are stilled and kept downe with barres, and other things set against them.

11.

And then with variety of words heaped together with one breath, is the certainty, the speedinesse and greatnesse of the ouerthrow declared.

12.

Observations.

9. *He shall say, lo this.*] How sweet a thing it is to finde Christ when he hath beene long missing?

We haue waited.] The patient expectation of the Saints shall not be deceiued for euer.

God indeed many times doth exercise them long. They looke againe and againe, that their eyes goe out, their heart faints, and their strength is all spent in looking after him, but at the length he is found of them.

And then are wee filled with endlesse comfort, for hee saueth out of all troubles, from hell, death, and the power of darkenesse.

10. *The hand of Iehouah shall rest in this mountaine.*] The Church of God is as it were his armory where his hand and power, all the weapons of his warrefare are layd vp in store. Thence hee plucketh it out for the defence of his people, and the offence of his foes. And if when he doth but hide

his

The Calling of the Iewes.

his strength, he be most terrible and frightfull, *Abas. 3. 4.* what shall wee thinke he is, when with his bare hand and naked arme he fetcheth a full stroke?

And Moab.] The most pestilent enemies of his Church cannot escape the blowes that he will giue.

11. *For hee shall spread.]* All their force and power cannot free them: when like the mighty waues and surges of the sea they rise, lift vp their voyce, and make a noyse, he setteth more gloriously aloft, *Psal. 93. 3. 4.* the barres of his hands can easily keepe them vnder.

12. *And the fence.]* Though their walls bee fenced vp to heauen, hee hath meanes enough to pull them downe, and to lay them euen with the earth. *Cease we therefore from man whose breath is in his nostrill, for wherein is hee to be esteemed? Esay 2. 22.*

CHAP. 26.

1. *In that same day shall this song be sung in the land of Iudah: we haue a strong Citie, saluation doth God set for walls and bulwarks.*

* Faiths.

2. *Open ye the gates, that the righteous nation may enter in, which keepeth all faith.*

3. *To a frame stayed, thou wilt preserve peace, peace because he trusteth in thee.*

EXPOSITION.

IN this 26th chapter is the Hymne or Song of thanksgiving, which the whole Church of the Iewes shall sing to the honour and praise of God for so wonderfull a mercy receiued at his hands. It hath first foure circumstances going before, and then as many parts.

Circumstances,

1.

1. *Of the time, in that day.*

2. *The forme, by a song.*

3. *It shall be a publike song, as men and women and all the*

the people did when God brought them out of Ægypt,
Exod. 15.

4. This song shall be sung not in the wildernesse as the
other was, but in the land of Iudah in their owne native
country, and of the Iewes wonderfully brought home
thither. 23. Posit.
*Dwell in their
countrie.*

The parts of the song (as I said) are foure.

First, the Churches triumph; glorying of Gods good-
nes towards her both in the whole bodie and in the parti-
cular members.

In the whole bodie for the strength and stabilitie of the
Iewish Synagogue now conuerted vnto Christ, God hath
set his sauing health as a rampier and a bulwark round a-
bout her walles, that not her most deadly and cruell ene-
mie, shall any more preuaile against her. So they verifie
that which you read *Psal. 46. 2. & 48. 4.* 42. Posit.
Stabilitie.

In her members she noteth foure things.

First, the number and the multitude, that all the gates
are litle enough to let them in. For which see *Esay 49. 12,*
18, 19, 20, 21. & 54. 2, 3. 2.
38. Posit.
*Multitude of
beleeuers.*

Secondly, the meanes, which is to set wide open the
ports and gates. Literally and really, of Ierusalem or the
land of Iudah, that they may come thicke and threefold
thither from all places without check or controlment, as
Esay doth exhort, *Esay 62. 10. Passe on by the gates, prepare
the way of the people. Lift up, lift up a campey, take away the
stones, lift up the banner for the people.* Spiritually to open
the gates of the Church by the ministerie and preaching
of the Gospell, that the subiects of the King of glory may
come in; multitudes of their brethren the Iewes to flock
euery day to the Lords Assemblies. All this by an Apo-
strophe or turning of the speech to those doore-keepers
the Lords Remembrancers.

Thirdly, are mustered their heavenly and spirituall
graces: five in number. 36. Posit.
Spiritual graces.

1. Righteousnes, both imputed and renewed.
2. Faith, which is the hand or instrument whereby
they

The Calling of the Iewes.

they apprehend this righteousness of God in Christ, and make themselves true owners and possessors of it. Wherein the better to expresse the measure of their faith, he calleth it *faiths* in the plurall, as *Peter* hath *godlinesse*. *1 Pet. 3. 11.* The same perhaps which *Paul* in another case expresseth by the name of *all faith*. *1 Cor. 13. 2.*

3. Constancie and perseverance in this grace: wrestling for the faith, as *Iude* speaketh, *vers. 3.* And holding of it fast, which was the Apostles reioicing. *2 Tim. 4. 7. I have kept the faith.*

3. 4. The ground of all this, a new birth. *To a frame*, saith he, (a heavenly frame, one framed and fashioned from above, that of a wilde *Asse colt* is made a man, by spirituall regeneration, as *Typhar* speaketh in the booke of *Iob. Iob 11. 12.*) *Thou dost reserve. &c.*

5. Trust and confidence, with all ones heart, soule and thoughts resting and relying vpon the power of God in Christ; vpon his strengthening and corroborating Spirit, into whose hands God hath committed all things, that it is impossible any should perish that betake themselves to him. For all our endeavours are able to do nothing. It is God alone by whom we are guarded, walled in and fenced vnto saluation. *1 Pet. 1. 5.*

39 Posit.
Prosperitie.

The fourth remarkable thing in this part, is the happiness and felicitie which God bestoweth vpon his people thus furnished and fitted of heavenly graces; *peace, peace*, all manner of good things, so farre as is for their good. Which first shall be most plentifull and abundant, then constant and perpetuall: not reserved onely and laid vp in store, but kept and preserved firme for evermore, by him that is the surest and most faithfull keeper. But this peace especially comprehendeth peace of conscience, that passeth vnderstanding, and is a continuall feast to those that haue it. So doth the Prophet expresse in this place, that which the Apostle writeth to the Romanes, *Rom. 14. 17. The kingdom of God is righteousness, and peace, and joy in the Holy Ghost.*

Observations

Observations,

a. In that day:] The time of Gods mercies ought to be the time of our thanksgiuings. We are not to take day for it.

Song] Herevnto we must stirre vp our selues by all good meanes to quicken our dulnes, and to set an edge vpon our praises & thanksgiuings, vsing Psalmes, Hymnes, and spirituall Songs. For the voyce and melodious tune is fit to stir vp the affections of the heart, and to beget much spirituall and inward joy.

So shall we vse holily and aright the things that God hath giuen for the comfort and solace of our life.

In the land] Publicke benefits are publickly and of all to be acknowledged: Herewith is God well pleased, when a whole Nation listeth vp their voyce to praise God for mercy in common appertaining to them all.

Of Iehuda:] The Church onely is capable of this dutie. Prophane men and worldlings like swine receiue many blessings, but neuer looke vp to the hand that gaue them. Of the 10 Lepers that were healed, onely one returned to giue glory vnto God. *Luk. 17.*

2. A strong] The Church of God is of invincible strength and power. Hell gates cannot preuaile against it.

To vs] This is for the comfort of all the faithfull. For the promises made to it, extend to all the members, citizens of the same. And thus must we learne, to apply to our owne good, whatsoeuer we finde written of the Church or of those that dwell therein.

God hath set] But this strength neither Church nor any member haue of themselves or by their owne inherent vertue. All commeth from Gods grace and power onely. We are weake and sillie wormes to encounter with so great and mightie foes as fight against vs on euery side: It is he that doth set his sence about vs, and guards our walls and bulwarks. *Psal. 60. 14. Through God we shall*

The Calling of the Iewes.

doe valiantly, and he tread's downe our foes.

Saluations :] We neede not feare in any thing. For it is not slight and small succours we haue from him. *Saluations*, all manner of health and safetie he dorth minister: If one helpe will not do it, he is ready with an other. Satan can not haue so many meanes to foyle vs, as He hath meanes to keepe and hold vs vp.

2. *Open*] The preaching of the Gospell is the gate to let in Gods people into the Church, and to make them Citizens of the heauenly Tſion. *Rom. 10. Faith commeth by hearing.*

This gate must be vnlocked and kept wide open by the Ministers, to whom God hath committed the keyes of the house of *Dauid* to open and to shut.

For they are set as vpon a watch-towre to keep out enemies, that the true Citizens may come in.

Wherefore a continuall diligence and attendance is to be looked for of such, that night and day they stand vpon their watch. As that faithfull watch-man professeth of himselfe he did. *Esay 21. 8.*

How much are they to blame that neglect so holy a dutie imposed of God vpon them?

May enter in] But as they are thus carefully to attend, so it is the peoples part to lye at this doore: as the multitude did at the poole of Bethesda. *Ioh. 5.* ready to goe in with the first entrance that they finde. *Dauid, Psal. 110. 3.* writing of these very times, when Gods people shall be wonne to Christ, sheweth what ardencie and zeale shall be in them, to enter in at these gates. *Thy people shall flocke most willingly in the day of thy troopes, in the comely places of holinesse, euen from the wombe, from the morning, to thee shall flocke the dew of thy youth.*

Righteous] The badge and liuerie of Gods people is righteousness and holinesse, whereby as by a cognifance, men may know the Maister whom they serue: for this praise belongeth to them alone. And here is a true definition of the Church of God, and of their liuely members.

bers. Whatsoever faire vertues are to be seene among the worldlings, it is but a glosse that quickly fadeth, an outside onely that neuer taketh roote.

Faith] For lacking faith, that onely purifieth the heart, *Act. 15. 9.* it is impossible that they should have any sound or solide vertue.

The righteousness of faith is the onely true righteousness. In vaine doe men seeke for righteousness, where it can not be had, as Pharisees and Iustitaries doe in their owne perfections. For which cause the Apostle rejecteth the Iewes in his time from being the Church of God. *Rom. 10. 3.* *Seeking to set up their owne righteousness, they have not bene subiect to the righteousness of God.* But when God will giue them an other heart, they shall then grow wiser to acknowledge that *Christ is the end of the law for righteousness to every one that beleueneth:* and that *the righteous by faith not by his owne workes shall liue.* *Abacuc. 2. 4.*

Keeping] This faith we must continually strue and wrestle for: as Sathan neuer ceaseth to shake and to oppugne it. The children of God are faire markes for him to leuell at and to cast all his darts against. So much the more therefore it behoueth vs to labour and to vse all good and holy meanes that we suffer not so precious a possession to be taken from vs.

Faiths.] Not one jot or tittle of the faith is to be lost. Not a hooft, as *Moses* said, *Exod. 10. 26.* to be parted with. Grow we must from faith to faith, but not fall or decline in any point.

3. *A frame*] Regeneration or a new birth is the noble fruit of faith. *Ioh. 1. 12.* *To them that beleueed, he gave this dignitie to be the sonnes of God, who are borne not of the flesh &c.* And as it is the fruit of faith: So it is the roote and mother grace of all other vertues: which doe all flow from hence as riuers from a fountaine or waters from the Sea. This regeneration is a new frame or mould that God casteth his into, forning and fashioning them againe, as the Potter doth the clay, when of a base and

R

vnseruiceable

The Calling of the Iewes.

vnseruiceable vessell, putting it into the fire, he frameth it into an other fashion, and maketh it to serue for high and honourable vses.

Stayd] Which being the worke of God, a heauenly and supernaturall worke, is stablisht from aboue, that it can neuer perish and come to nothing: for the seede of God abiding in them, stayeth and holderh them vp, that they can neuer fall away. It is impossible he should euer sinne in such sort, as to deface the image that God hath put vpon him. 1 Iob. 5. 18. *He that is borne of God, keepeth himselfe that the wicked one can not touch him.*

Because he trusteth in thee] For resting and staying himselfe vpon the strength of him who is the euerlasting rocke, he standeth more firme then mount Tſion, which can not be remoued, but remaineth fast for euer.

Hauiug this for his comfort, that to him belong the promises of all and all manner of blessings, spirituall and temporall, neuer to be taken from him so long as he taketh not off his hold to trust and depend on God.

4. *Trust ye in Iehovah, for enuermore: for in Iehovah is a rocke of eternitie.*

5. *For he hath brought downe the inhabitants of a high place the lofty Citie: he hath abased it, he hath abased euen vnto the ground, he hath brought it euen vnto the dust.*

6. *The foote hath trampled it downe: the feet of the poore, the steps of the needie.*

^a rightnes. 7. *The path of the iust one, with all ^a rightnes: with an equall ballance, the tracke of the iust one doſt thou perceiue.*

EXPOSITION.

4. **T**He second part of the Hymne is an exhortation, flowing from the former doctrine, for all Gods people to put their trust in him. In regard both of his power and his iustice. His power manifested in the Church. In that he

is

The Calling of the Iewes.

123

is a rocke for their defense. And an *eueralsting* rocke that neuer faileth at any assay. *Esay* 4. 10.

Towards the wicked he declareth that his power by tumbling downe the loftie and laying them in the dust. Which is notably amplified by the poore and sillie means that God doth vse for the effecting of so glorious a worke.

5.

6.

18 Psal.
Congest.

1. The base and abiect nation of the Iewes, to abate the pride of the high and loftie.

2. What are the weapons that these people fight withall? Not the hands wherein ones strength lyeth, but their feere. And how? feete against a *Citie*, a *loftie* and an *high exalted Citie*. No otherwise then men deale with base and pezzantlie fellowes, as *Sampson* that spurned the *Philistims* with his foote against their sides, and made a great slaughter of them. *Iudg.* 15. 8.

The iustice of God is euident to be seene, in that he tempereth all things, both prosperitie and aduersitie, to his children, in a most iust and equall sort: more euently then with any weight or ballance.

7.

Observation.

5. *For he hath brought downe &c.*] God casteth downe the proud, and exalteth the humble. His right hand maketh great changes. *Psal.* 77. 11. There is no strength, no counsell can stand against him. *Prov.* 21. 30, 31. That as the *Psalmist* saith, *The rebellious, let them not exalts themselves.* *Psal.* 66. 7. See the *Virgins* song, *Luk.* 1. and the song of *Anna*, *1 Sam.* 2. both notable to this purpose.

6. *The feete &c.*] It is his pleasure and his wisdom to vse to this end, vile, base, and abiect meanes, for bringing of mightie and wonderfull things to passe. *Desolation* is selfe to be able to scale a fort. *Amos* 5. 10. men thrust through to rise up and set whole *Cities* a fire. *Ier.* 37. 10. the feete and toes, as it is in this place, and that of poore and needie ones, to spurne downe fenced places.

R 2

The

The Calling of the Iewes.

The vse and benefit we are to make hereof is double: first, that as he said to *Gedon, Iudg. 7. 2.* men take not honour to themselves, to say, my right hand hath done it; nor with the King of Babel to sacrifice to our nets, *Abac. 1. 16.* but to ascribe the whole power to him, to whom it is onely due.

2. It teacheth vs, when we are at our wits end, brought to the greatest straits, that we know not which way to turne vs: yet to flie to him, and to repose our whole trust and confidence in his strength and vertue. For when the helpe of man doth most faile, then is his helpe most at hand. Mans extremities are Gods opportunitie.

7. *The path &c. with all rightnes*] Herein lyeth a great part of our spirituall wisdom, to behold Gods iust and righteous dealing, in those very things wherein the world is most to seeke. For when all things go well with those that feare God, when wicked persons, the tyrants of the world, are beaten downe and recompensed according to their workes: then it is an easie thing euen for prophane men to say, *Surely there is a God that indgeth the earth. Psal. 58. 12.*

But when the righteous are driuen to the wall, and the wicked prosper and flourish, spread their boughes, and are greene like the Bay tree: then men, yea Gods owne children begin to call in question, either the wisdom of God, to say, *How doth God know? is there knowledge in the most high? Psal. 72. 11. or his iustice, as if in vaine we had purified our hearts or washed our hands in innocencie. Psal. 72. 13.* Wherefore it is an excellent thing to stop our mouthes, and sloop vnto his dealings: which, though we see not the reason, are alwayes iust and holy, yea iuster and more euen then the Goldsmiths ballance, euen then when he seemeth most to forget his promises, and to leaue his deere and faithfull children to the rage of their oppressors.

8. *Yea in the path of thy iudgements, o Iehovah, did wee waite for thee: to thy name and to the memoriall of thee, was the desire of our soule.*

9. *With my soule haue I desired thee in the night, yea with my spirit within me haue I sought thee early: for when as thy iudgements are in the earth, the inhabitants of the world doe learne righteousness.*

10. *Let fauour be shewed to the wicked, he will not learne righteousness, in the land of alleequitie he will doe wickedly, and will not see the excellencie of Iehovah.*

11. *O Iehovah, when thy hand is lifted up, they will not behold: they shall behold and blasphe for the zeale toward the people, yea the fire shall consume those very enemies of thine.* of the people

EXPOSITION.

THE third part of the Hymne is the Churches confession or profession rather, made to God, what hath beene the cariage of the godly ones, the poore remnant that waite for the promise of their restoring, all the while Gods hand lay so heauy on them: which is the state and condition of the Iewes at this present in the midst of their great calamitie and affliction.

First, is their patient depending vpon God and trust in him.

8.

The props of which their trust in God, are *his name*, that is to say, the meditation of his truth, iustice, power, and *the memorie* of him, in the meditation of his word and workes and other holy exercises. *Psalm. 111. 4.*

This meditation is set forth doubly, by the earnestnesse and the continuance of it. The earnestnesse in two words, *soule* and *spirit*: the continuance in two other, *night* and *morning*, comprehending the whole day long. See *Psalm. 63. 2.*

The second thing they professe, is their profiting by afflictions in righteousness and true holiness. For affliction indeed is a bitter root, but it bringeth forth most sweet

3 Posit.
Remnant.

The Calling of the Iewes.

fruit, the fruit of righteousness, to them that are exercised thereby, *Heb. 12. 11.*

By the inhabitants of the world, I take Gods children, specially to be meant, because of the opposition following, to wit.

10

The contrary carriage of the wicked & vngodly, whom no rods can tame, no chastisement or correction, though neuer so iust and equall, yea mercifull and gracious, bring to their right senses, to see and acknowledge the excellent and mighty worke of God: for the wicked are neuer a whit the better for all Gods dealings. His milde and gentle courses doe not mollifie, but conuince them.

11.

But yet, mauger their head, they shall be driuen both to see and to acknowledge to their shame, the great and mighty hand of God, his zeale for his people, and the fire of his wrath to consume his foes.

Observations.

8. *In the path.*] Chastisements and afflictions are the path which Gods children are to walke in. *You know* (saith the Apostle, *1. Thes. 3.*) *that we were ordained herunto.* And againe, *through the midst of affliction wee must make our way vnto Gods Kingdom,* *Act. 14.* The passage of Gods children is through straight and difficult places: and the lines that leade to the center of our rest are directly drawn from the circumference of troubles and distresses. Christ the circle of our happinesse did pauethat way to heaven, and was saine himselfe with his owne feet to tread it, before hee could enter into his glory.

Thy iudgements.] When God doth chastise vs, we are to consider that he sitteth in his throne of iudgement. Hee that is the righteous Iudge, *Psalm. 10.* the Iudge of all the world, that cannot but doe iustice, *Gen. 18. 25.* which must make vs to subscribe to his sentence, and to profit by afflictions, humbling our soules before him.

Waite.] To keepe vs that wee faint not vnder this burden,

den, there is none so sure an anchor to flye vnto as the hope and expectation of Gods mercies: which was the comfort *Iacob* took when he beheld with the eyes of faith the promises of God in the midst of those great calamities that were to befall his posterity, *O Iehoua, I haue waited for thy saluation, Gen. 49. 18. And Dauid* in the Psalmes, *Psal. 40. 2. Waiting, I haue waited for Iehoua.*

To thy name.] Which that we may the better doe, hee hath not left vs destitute of excellent meanes and helpes, as wine and apples to refresh our senses. First wee haue his name: his name is himselfe, and all the vertues that are in him, *Esay 30. 27. Behold, the name of Iehouab commeth from a farre,* as if hee should say, God whose Maiesty is most famous, will then come when in iudgement of man hee seemeth to be farthest off, to deliuer his, and to destroy his enemies. *Who shall be punished,* saith *Paul, 2. Thes. 1* from the presence of God; that is, of God himselfe present to their terrour: What can bring more content then to haue him on our side?

And to thy memory.] But because not onely to flesh and blood, but in the opinion also of the faithfull (carried with humane weakenesse and infirmitie) hee seemeth many times to absent himselfe, & to hide his face from vs: therefore in the second place the very memory of his name doth bring most sweet content, when we call to minde the promises of his Word, his former mercies, the experience we haue had of his goodnesse.

The desire of our soule.] The meditation of these things must bee sweet vnto our soule. No woman with childe so long more after any thing shee lusteth for, then wee so long after the comforts which the consideration of the power, wisdom, goodnesse, iustice, and mercy of God, and the sweet exercises of his word doe bring vs: *As the Hart Brayeth after the riuers of waters, so doth my soule for thee O God,* saith the Prophet in the Psalmes, *Psal. 84.*

9. With my soule, &c. with my spirit.] Our whole soule, and all our affections, our memory, iudgement, conscience
and

and vnderstanding must be carried with all eagernesſe, and be as forward in good things, as the wicked are in euill; who from their heart, and with all their soule reioyce to commit euill, *Ezech. 25. 6.*

In the night, &c. I early ſeeke thee.] Yea wee muſt lye at theſe things night and day, neuer to let the remembrance of them goe out of our minde. *It is a good thing* (ſaith the Pſalmiſt, *Pſal. 92. 3.*) *to publiſh thy kindneſſe in the morning, and thy truth in the nights.*

For when, &c.] Great is the need we haue of theſe ſeruilaes and corrections. The fleſh is ſo ſtrong euen in the beſt, the worke of Gods grace ſo weake, that his faithfull children haue need of many beatings and buffetings to tame and to ſubdue it.

Learn righteousneſſe.] And this is the right uſe wee are to make of Gods chaſtiſements and corrections, to learne thereby righteousneſſe. Chriſt himſelfe by the things he ſuffred, learnt obedience, *Heb. 5. 8.* What need then haue we to be trained vp in this ſchoole, and to take out that leſſon which coſt the Sonne of God ſo deere?

10. Let ſanct, &c.] Doe wee maruell if all this doe the wicked no good at all? Why, it is true, in Gods Children the fleſh indeed luſteth againſt the Spirit and is not eaſilie brought into ſubiection: wherefore they alſo haue much need to be kept vnder.

But in the wicked it is farre other. They had need not to be chaſtiſed and corrected, but to be beaten and ground to pieces; for nothing will reclaime and bring them home. All Gods gracious and mercifull dealing ſinketh no whit into them, euen when things go as they would haue them, with an euen and a faire current, that they can take no exception to, when they enioy moſt their hearts eaſe, they ceaſe not to offend and prouoke God vnto his face.

And conſider not.] For they looke not to the hand from whom they haue all thoſe good things, eſteeming it eyther chance and fortune, or that their owne arme hath procured them that happineſſe. They thinke of any thing rather

ther than of the true cause indeed, Gods bountie and goodnesse, his high and mighty outstretched arme, their deliuerances to come from him, hee to be the author and fountaine of all blessings.

11. *O Iehoua*] A wonderfull thing, and much to be admired (which causeth the Prophet to turne his speech, and to make his moane to God) that men should be so like buzzards, blinde as Moales, not to see the hand of God so high and glorious, so lifted vp and exalted.

They shall see.] But will they, nill they, they shall haue their eyes opened to see and be ashamed. Gods iustice shall be so euident, his vprightnesse and equall proceeding so manifest in the world, as shall stop the mouth of all his foes: yea, to their vexation two things shall before their eyes torment them, Gods zeale and loue vnto his Church, his hatred of the wicked, and his wrath that shall burne them vp.

God, though he beare and forbear long, yet is tender hearted to his people, and ielous of their good.

Zeale, &c, Fire.] Contrariwise, he hath wrath in store for the wicked and vngodly: their end shall be lamentable, howsoeuer for a while they looke aloft, and hold vp their heads. Both these are notably exprested, *Zacharie* 1.

14. 15.

Thine enemies.] Here is an excellent comfort to Gods children, that their enemies God esteemeth his: as he saith to *Abraham*, *I will curse them that curse thee*. What need we then to feare them when they doe nothing to vs, but God taketh it as done to him: and who euer hardened himselfe against God, and made his party good? *Iob* 9.4.

12. *O Iehoua*, thou wilt ordaine peace for vs: *Also* our afaires thou hast wrought for vs.

13. *O Iehoua* our God, *Lords* besides thee haue mastered vs: onely through thee doe we make mention of thy name.

14. They dead shall not liue, deceased, shall not rise: there-
S fore

The Calling of the Iewes.

fore thou hast visited and cut them off, and destroyed all the memorie of them.

15. Thou hast added to this Nation, O Iehoua, thou hast added to this Nation life glorifying thy selfe: whom thou didst remoue farre off vnto all the ends of the earth.

16. O Iehoua, in trouble they visited thee: they powred out submisse prayer, when thy chastisement was vpon them.

17. Like as a woman with childe that draweth neere to trauell, is in paine, cryeth out in her pangs: so haue we bene at thy sight, O Iehoua.

* Helps could
we not haue
done.

18. We were with childe, we were in paine, we did as it were bring forth winde: ^a no helpe could wee haue done in the land, neyther shoulde the inhabitants of the world haue fallen.

19. Thy dead men shall liue, my carcase they shall enery one of them arise: awake thou sayest and sing, ye that dwell in dust for thy dew is as the dew of herbes, after thou hast made men fall dead vpon the ground.

EXPOSITION.

12. **T**He fourth part of the Hymne is a magnifying of God for their deliuey, ascribing the whole glory vnto him alone, the onely Author both of their peace, and of the meanes whatsoeuer was needfull for the procuring of it.

13. Which is amplified, first by the Lordlinesse of the Tyrants keeping them so vader, that it must needs be the onely worke of God, to enable them to be in case to remember his name, and to returne praise vnto him for the accomplishment of his promises.

14. Secondly, by consideration of the power and mercy of God, raising them from so low estate. Set out by a noble Antithesis or opposition of the worke of God towards those tyrants, and vnto these his owne children: they once down shall neuer rise againe, nor their name be euer heard of. For Gog and Magog shall vtterly be subuerted, *Reuel.* 20. 9. 10.

15. This Nation, the Nation of the Iewes, brought to so low

The Calling of the Iewes.

131

Iow an ebbe, shall haue life more and more heaped vpon them to Gods praise and glory. In such wonderfull manner that they do as it were clap their hands for ioy to think vpon it, which the Hebrew notably expresseth, so as no other language can reach vnto.

Thirdly by comparing the former miseries with their great deliuerance, the more to set forth the riches of Gods mercie.

4 *Posit.
Desolation.*

We were (say they) driuen into the furthest parts of the earth: as what Nation is there in the world which I say not hath not heard, but hath not seene and felt the misery of their dispersion.

2. We were in extreame anguish and heauinette, which wring from vs teares and submisse prayers, one excellent fruit of affliction.

No lesse then a woman ready to be deliuered, when her throwes and panges are vpon her.

17

3. We were in a most desperate condition and estate, no way able to helpe our selues, or to preuaile against our foes. All our endeouours could do nothing, brought forth but winde.

18.

Nay we were altogether dead; and yet for all that, thou hast restored life vnto our soules, by thy word quickening vs. As the dew of heauen out of the seed rotted in the earth, bringeth forth herbes and fruit: for what is the wonderfull taking to of that Nation by the Ministry of the Gospell, but *life from the dead*? *Rom. 11. 15.*

19.

Observations.

12. *Thou disposest peace.*] As God is the Author of all iudgements: so is he the worker of all our peace, *Esay 45.*
7. *I frame light and create darkenesse, I make peace, and create enill, I Iehoua doe all these.* That in affliction we may learne not to despaire; his hand is as mighty to pull vs out, as euer it was to plunge vs in.

To vs.] But this is the comfort of Gods people, who

are his fauourites, and depend vpon his prouidence. The wicked haue nothing to doe with it.

Ordaineſt.] In this fatherly dealing of God with his Church and people, both the end and the meanes are to be reſpected.

The end is peace; for all things ſort for good vnto them. Though he ſcourge and beat them, it is but with the rods of the ſonnes of men, moderately and in meaſure, 2. *Sam.* 7. 14. Not for their hurt, but that he may doe good vnto them in the end, *Mica.* 4. 12. *Zach.* 1. 15. *Eſay* 47. 7.

Which breedeth a great content in the middeſt of moſt heauy croſſes, maketh them warme at the heart, euen then when they lye in their cold irons, to ſing and make a noyſe to the honour and praife of God, as if they were hot with wine, as *Paul* and *Sylas* did, *Acts* 16.

Alſo all our affaires.] He doth not onely ordain things for good, but taking the matter all and euery whit into his owne hands, frameth and diſpoſeth of euery thing, as beſt may fit their purpoſe.

Our workes.] Yea as well things done againſt his Church, as things by them and for them, hee by his maruellous wiſedome that bringeth light out of darkneſſe maketh to fall out for their ſingular good and comfort.

Our way therefore is to let him alone, and to reſt in that which he ſhall doe. Not that wee are to ſit ſtill and neglect the meanes hee appointeth for our good: that were not to depend vpon him, but to tempt him. But that when wee haue done all wee can, wee roll our way vpon the Lord to truſt in him, and he will doe it, *Pſal.* 57. 5. 6.

13. *Other Lords beſides thee.*] No affliction ſo much humbleth Gods people, as when ſach tyrannize ouert them, that would iuſtly Chriſt out of his throne.

Haue maiſtred vs.] And ſuch mens tyrannie is for the moſt part of all other moſt heauy and intolerable, and maketh the Church moſt to groane and ſigh vnder the burden of it.

Onely through thee.] There be two reaſons why God doth

doth so great and marueylous things for his Church.

One that by helping them, when all helpe of man doth faile, all meanes taken away, which flesh and bloud doth looke vnto, he onely may haue the praise to do *wonderfull things alone*. *Psal. 72. 18.* Thus he telleth *Gedeon* comming with a great Armie against the Midianites: *These people are to many for me to deliuer Midian into their hands, lest Israel take the glory to himselfe; Saying, my right hand hath done it. Iudg. 7. 2.* So prone we are to sacrifice to our owne nets, and to arrogate the praise due to God.

Doe we mention thy name] The other is to the end he may euer haue in the world a Church to celebrate and magnifie his name.

And here is the dutie we owe to God for all his benefits, to be trumpets to sound forth his praises. *Danid* in the *Psalmes* often preisseth this argument; *the dead do not praise. Iob: nor any that goe downe into silence. But we will blesse Iob: from henceforth and for ever. Ps. 115. 17, 18.*

16. *In trouble:*] See the corruption of mans nature; that hath not the heart to speake to God, vlesse he be pressed to it by hard and heauy corrections.

How necessarie is affliction, that maketh vs visite God, to delight in his acquaintance. Whereas otherwise we are ready with those wicked ones, *Iob 22. 17. Depart away from vs.*

Prayer is indeed the daughter of affliction: but it is the mother of comfort. As it was to the Church here, and will be to all that tread in her steps. Who euer humbled his soule in seeking God, and went away without finding that he sought; either in the same or in a far more excellent kinde. *Manasses* was brought extremely low: but when he cryed to the God of his Fathers, how did he bring him backe vnto his kingdome.

Submitte] Onely let vs looke our prayers be submitte, humble, and from the soule. For proud Iustitaries go away as empty as they came.

29. *Dead*] The assurance of Gods power, which shall

The Calling of the Iewes.

I shall shew it selfe in the rising of all flesh, is the most excellent argument to confirme vs in the promises of God, those that are most incredible to flesh and bloud. He that can say to the Dead, awake and come to iudgement, is not he able to put life into this dead people of the Iewes. *Ezech. 37. Rev. 20.* or can the condition of any be so desperate, that he is not able to helpe them out?

Thy &c. my &c.] The promises of God we must so know to be true and certaine to all Gods people, that we exclude not our owne speciall and particullar comfort. *Iob 19. 25.*

In the dust] Of our selues we be most miserable, in lamentable and wofull case: as mourners were wont to sit in the dust.

The worke of Regeneration, which is knit and ioyned with the calling of the Iewes, is as the rising of our dead bodies out of the dust. As litle meanes there is in vs spiritually to quicken our soules, as in our carcases to raise themselves vnto life.

Awake] It is onely the power of God that is able for to do it. He that said the word and all things were made, that commanded light to shine out of darknes; he onely is the author of our new life.

Thy dew] The meanes is the word, the word of the Gospell preached and sounding in the Church. *1 Pet. 1. 25.*

Sing] This filleth our mouthes with cheerefulnesse and with gladnes. What matter ministreth such songs and cause of rejoycing, as the quickning of our soules dead in sinnes and trespases?

20. Goe to my people, enter into thy chambers, and shut thy doores vpon thee: hide for a very litle while, till the indignation passe ouer.

21. For behold, Iehovah commeth out of his place, to visit the iniquitie of the inhabitant of the earth vpon him; and the
 a her blouds. earth shall disclose ^a her slaughters, and shall no more hide her slaine.

CHAP. 27.

1. In that same day will Iehovah visit with that his sore and great and mightie sword, Leviathan the Serpent: barr, Leviathan, I say, the winding Serpent: and will slay the Dragon that is in the Sea.

EXPOSITION.

THE Prophet now returneth to prosecute his purpose broken off by the two former Chapters, most sweetly enterlaced. Wherefore these two verses and the 27th Chapter following (which should in truth be but one entire Chapter, but that I would not confound the receiued distinction) haue an explication of both parts of the prophetic that went before: to wit, first, The finall deliuerie of the Nation of the Iewes, in the vtter ouerthrow of the Turkish tyrant (which you had Chap. 24. 21. 22.) and then the flourishing felicitie of the Iewish Christian Church: (which was touched Chap. 24. 23.)

In the former part, there is first a Preparation, and then the Iudgement it selfe.

The preparation, first by a kinde and louing Apostrophe to his people; willet them to rest with patience vnder the hope of Gods gracious protection, betaking themselues to him with a sure faith in his promises; whereby they may be safe and free in the midst of all dangers and perils, as the Israelites were, *Exod. 12. 22.* keeping within their doores when the destroyer went forth to slay the first borne in Egypt.

16 Polit.
Disseffe.

And though it be a time of indignation, the forest and greatest time of affliction that euer was in any nation. *Dan. 12. 1.* yet is it but a storme that shall quickly blow ouer. As that holy Father once said of *Julians* persecution.

Secondly, that they might lift vp their eyes to behold how wonderfull a deliuerance this should be, not a whit inferior, nay many degrees beyond that in Egypt; to which

21.

which purpose serueth the word, *Behold*, a cryer to prepare attention.

He sheweth the solemnitie of this Iudgement. God himselfe, saith he, will come downe from heauen, out of his throne of glory, to execute the same. The earth and all the creatures shall acknowledge the iustice of it, for their infinite butcheries, the bloud of Gods Saints shed by their hands. Then followeth the iudgement it selfe: expressing what kind of enemy God will make to fall before them, and the meanes of his ruine.

Chap. 27.

I.

18 Posit.
Conquest.

The enemy hath three names giuen him, two additions, and the place of his habitation. All which may note as well the bodie and large spread, as the power and hurtfulness of his Empire.

The names are, *Leviathan*, a *Serpent*, a *Dragon*.

The additions, *barr* and *winding* the Serpent a *barr*: the *winding* Serpent. The place of his habitation is the *Dragon in the Sea*.

He is worthily called *Leviathan* or a Whale, for the hugeness of his Empire, and his monstrous might and power.

Serpent you may call him, yea a *barr* or long and a winding Serpent, if either you consider the manner of his territories, somewhat resembling a long and winding Serpent, as learned men haue obserued: Or the forenes and the swifts, slights and subtleties, which he useth against the Christians; whereof the Turkish stories are full.

The very name of *Dragon*, the Reuelation giueth him, *Rev. 20.* for his inveterate hatred and malice to Gods people, the open and professed hostilitie against the name of Christ.

The place of his habitation is in the Sea, not in a petite River ouer one people and nation, which how mighty and potent soener, yet is but one. As that Dragons of *Ægypt* was in the riuer Nilus. *Ezech. 29. 3.* But this man hath the whole Sea in subiection, the maine Ocean at his command: yea Constantinople, the seate of his Empire, is
feared

seated in the very mouth and iawes of Pontus and Propontis. Which is an euident argument, that this prophetic can not be drawne to the King of Babel, who dwelt so far remote from the Sea.

The meanes of his destruction is that he shall fall by the sword in deadly and cruell fight. Not that alone, but by the mighty sword of God; who from heauen shall throw downe vpon him and vpon his armie, showers of hailestones, fire and brimstone to deuoure them. *Reuel. 20. 8, 9, 10. Ezech. 38. & 39. Esay 31. 8, 9.*

*19. Posit.
Gods fighting.*

Observations.

20. *Goe to my people*] God neuer bringeth destruction vpon the wicked, but he first fore-warneth his, that they may escape. So he did to his people in Ægypt, to keepe themselves within doores, whilest the destroyer plagued the Ægyptians.

Hide] When Gods iudgements are vpon the earth, it becommeth vs to humble our selues and to hide our faces. *Prov. 22. 3. The wise man seeth the euill and hideth himselfe, but the wicked passe one and are punished.*

Passé ouer] God suffereth not his rod to lye for euer vpon his children. He exerciseth them but for a while till he haue accomplished his purpose for good vnto them.

1. *Sword*] He hath not onely a rod to discipline and correct, but a sword to slay and cut off the enemies of the Church.

Chap. 27.

His iudgements for the most part are futable to mens sinnes. The cruell persecutors of the Saints that filled the world with butcheries and massacres, fall by the sword of Gods iustice. His sword is furbished and sat with the bloud of them that embred their hands with innocent bloud. *Esay 34. 6. So is verified that which the Psalmist speaketh, Psal. 76. 11. He maketh the rage of men to turne vnto his glorie.*

Gods sword, is a sore, a hard, and a heauy sword: it cutteth

cutteth to the quicke, beareth downe all that commeth in the way.

No force nor fraud, no power nor domination, is able to stand before it.

The mightie tyrants of the world, whose finnes are as strong as bucklers, and cleaue so close together, that the winde can not come betweene them, (as in *Iob* it is said of the huge Leviathan, *Iob* 41. 6, 7, 8.) haue a way open for his sword to pierce into.

Let vs not feare man for all his swelling, whome it is so easie a thing for Gods sword to worke vpon.

Winding Serpent] The wicked hold it for a maxime, that no faith is to be kept with Gods people. Frauds, shifts, subtilities and deuises: any way whereby they may entrap and hurt, goeth with them for vertue and valour.

Dragon] There is in the enemies of the name of Christ, as inveterate and naturall a hatred to the Church, as is in the Dragon to mankinde. No maruaile therefore if they can neuer be at rest nor peace; seeing nothing will satisfie their malice, but the blood of the Saints. Euen as the Dragons, which let their gorge be neuer so full, their kinde carrieth them to the prey.

2. *In that same day: a vineyard of red wine, sing wee vnto it.*

EXPOSITION.

Hitherto of the ouerthrow of their enemies. The second branch (which is the felicity of the Iewish Christian Church) hath five steps or degrees.

First, is the *Plantation* or first erecting of this Church, noted vnder the similitude of a vineyard planted.

Her excellency vpon the first erecting, is set forth by

³¹ Psal. *Glorious church* two adioyns.

1. *In calling it a vineyard of red, that is, of the best and most*

The Calling of the Iewes.

139

most generous VVine, *Prov.* 23. 31.

2. In that they shall sing for ioy of this plantation, as when vpon the building of the second Temple, the people sung and shouted, *grace, grace vnto it, Zach.* 4. 7.

Observations.

2. *Vineyard.*] The Church of God is a vineyard of the Lords owne planting, his hand doth set and graffe all the plants of it.

Red wine.] It is in the sight of God, and so ought to be to vs, as precious and sweet as the best and most pleasant wine is vnto the taste.

Sing.] Wee are to ioy and take comfort in the good of the Church when it prospereth and fareth well. As in the Psalmes on the contrary part they grieve and mourne that the wilde beast of the Forrest did tread it vnder foot, *Psal.* 8. 12. &c.

And here is a notable argument or subiect of our songs. Those that haue learning and eloquence, let them try their wits in this. Such as excell in Poetry, may here finde matter to exercise their pennes. And this is a holy vse of the gifts that God hath giuen vs, when with *Danid* the sweet singer of Israell, our pennes walketo publish Gods praises, and when wee vtter our Poemes in commendation of his word and workes vnto his people.

3. *I Iehoua doe keepe it, every moment will I water it: least any assaile it, night and day will I keepe it.*

4. *Furie is not in mee: who so shall set me with bryar and thorne into battell, I will march throug it and fire them out of it at once.*

5. *Or he shall take holde of my strength, make peace with me: peace shall he make with me.*

T 2

EXPO-

EXPOSITION.

THe second step is the *Preseruation* or Gods prouidence and care of the Church thus planted, to be seene three manner of waies.

3.
41. Poste.
*Safety of the
Church.*

First, towards the Church it selfe, he keepeth it, and is as a wall of fire round about, *Zach. 2. 9.* Moreover he doth water it euery moment by the raine or dew of his Word and grace. So he hath his part, not onely in her planting, but in her watering.

The second thing is in regard of the enemies of the Church, prophane persons, lest any such should visit, that is to say, rudely and vnmanerly rush vpon it, he gardeth it night and day.

4.

The third thing is toward Hypocrites that lurke in the bosome of the Church, for *all that are of Israel, are not Israel, Rom. 9.* Neither because they are among vs, are they therefore of vs. *They went out from vs, but they were not of vs, for if they had beene of vs, they would haue abidden with vs,* saith the Apostle, *1. Ioh. 2. 19.* But (saith God) howsoever there be in the Church secret enemies which prouoke my wrath by their offences, yet will I not therefore suffer mine anger to rise against mine owne heritage: I haue waies & meanes enough to bring them downe, and yet to preserue my people; for if any with his briars and thornes, that is, by his malicious wickednesse doe offend, and as it were sting and pricke mee, I will eyther in Iustice punish him (marching vp and downe in warre-like manner, yet warily, without touch or prejudice to the Church) or force him by true repentance and acknowledgement of his fault, to take mee by the arme and hold my hand from striking or sending forth the fire of my wrath, that so he may taste my mercy.

5.

Observations.

3. *I Iehoua keepe it,]* God not only planteth, but gardeth

deth and protecteth his Church. This is her reioysing, that she is kept of such a worthy keeper.

Water it.] Wee are of our selues as the dry heath, as the barren and parched ground, vnable to bring any fruit but by speciall watering, and Gods blessing.

The Word of God is that whereby hee watereth his Church, and maketh it fertile and fruitfull. It is our duty therefore to wait for it, with as great earnestnesse as the dry and stony ground doth for raine to fall from heauen.

Every moment.] And this watering must be continually, every moment our hungry bodies haue not so much need of refreshing at their ordinary meales, as our thirsty soules haue of this spirituall and heauenly moisture.

Least any assaile it.] The Church, that is most amiable and worthie to be loued of all, is not without deadly and sworne enemies that from their soule seeke her ruine and ouerthrow. These enemies are restlesse day and night, they watch to doe her mischief.

But our comfort is, wee haue one more watchfull then they. The watchman of Israell that neyther slumbreth nor sleepeeth, and who keepeth vs day and night.

4. *There is no rage.*] There be alwaies hypocrites left in the Church to exercise the faith & patience of the Saints.

God knoweth how to free the godly and to referue the wicked vnto punishment, 2. *Pet.* 2.

Note here three forcible arguments to keepe men from sinne.

With bryar.] 1. Sinne is as brambles or bryars to pricke God, and to gall him to the heart.

Set me into battell.] 2. It biddeth God battell, and as a Herauld proclaimeth warre betweene him and vs. And to speake with the Apostle, *Shall wee prouoke God to wrath? are we stronger then hee?* 1. *Cor.* 10. 22. *Who euer hardened himselfe against God and prospered?* *Iob* 9. 4.

Fire I will cut him out of her.] 3. It draweth iudgement vpon our selues: yea the vtter ruine and destruction of our soules.

The Calling of the Iewes.

There be also three forcible arguments to be drawne from hence, that should moue vs to repentance, answering those former three.

5. *Lay hold on my strength.* 1 Where sin bideth battell to God, who is too hard for vs. Repentance taketh him by the arme, and holdeth his hand that it should not strike vs.

And make.] 2. Where sinne galleth and fretteth God, Repentance doth mediate peace with him.

He shall make.] 3. It not onely mediateth, but procurereth firme peace and Concord: and so preuenteth his iudgements that would otherwise come vpon vs.

6. *As touching those to come, hee shall cause Iacob to take root, Israel shall blossom and bud: and they shall fill the face of the inhabited world with increase.*

^a According to the stroke of his smiter.

7. *Hath hee smitten him^a as he smote his smiter: or is hee slaine according to the slaughter of those that were slaine by him?*

8. *In measure, when thou sendest it forth, dost thou debate with it? him he taketh away with that his rough blast, as in the day of the easterly winde.*

9. *Wherefore by this shall the iniquity of Iacob be purged and his is all the fruit, that he may put away his sinne: when he shall make all the stones of the Altar as chalke stones broken in pieces, the Groanes and Sunne-images shall not stand vp.*

10. *But his fenced City shall be desolate, pleasant habitation dismissed and forsaken like a wildernes: There shall the calfe feede, and there lye downe, and consume the branches of it.*

^b Of vnderstanding.

11. *When the bough thereof is drie, the twigs shall be broken off, women shall come and set it on fire: for hee is not a people^b of any vnderstanding, therefore he that made him, will not haue mercy on him, and he that formed him, will not shew him grace.*

EXPOSITION.

EXPOSITION.

THe third step is the *Adornacion* or blessing which hee will bestow vpon the Church, planted, kept, and watered: and they are three.

6.

1. *Stabilitie*, being fast rooted and fixed that nothing can shake their faith. And hereof the Lord himselfe is the Author, whose right hand as it doth set and plant them, water and manure them, so it doth root and make them spread, And who then dare offer to plucke them vp?

42 Posit.
Stability of the Church.

2. *Beauty*, in the goodly spreading and blossoming of their branches.

39 Posit.
Prosperitie.

3. *Fruitfulnesse* and fecundity, dispersing farre and neere the fruits of their Faith.

38 Posit.
Multitude of beleeuers.

These blessings are amplified by a dissimilitude of Gods dealing with those Tyrants, of whom he spake before, and towards his owne people. First propounded, *vers. 9.* hath God smitten (his owne people the Iewes) as hee hath smitten the enemy that smote them? or are his owne people slaughtered in that kinde as those are slaughtered, whose hand God vseth to slaughter them?

7.

Then is it specified in two instances.

8.

First, in the diuers manner of afflicting. With his people God dealeth.

1. Moderately, and in measure.

2. In gentle and louing manner: for though he disperse and scatter them into hard and cruell bondage, it is but as it were a sending of them forth abroad into the world; a translating of them into another place, whence they may be taken vp and replanted in their natie soyle, so as there is hope for them to spring anew, farre otherwise it is with the wicked: for,

1. To him it is boysterously and roughly.

2. Hee doth vterly sweep him away, and pull him vp by the rootes, that his place shall be found no more. As before, chap. 26. 14.

Secondly, in the diuers end: to his people the Iewes whom

The Calling of the Iewes.

whom his purpose is to call (for so doth the Apostle apply this place, *Rom. 11. 27.* Chastisements and afflictions serue to purge iniquitie, and to bring them to Christ through faith and true repentance, testifying the same by abolishing all false worship and seruice, that nothing may stand or hold vp the head which is enemy to Gods glory, but be throwne downe and abolished.

20.

But Gods hand vpon the wicked is to their vtter ruine: how strong soeuer they seeme vnto themselues, and neuer so pleasantly feared, all shall be made a wildernesse; God will turne things vpside downe, from the lowest twigge to the top branch.

11.

Which on Gods part is a thing most easie and most iust: so easie, euen when he dealeth with the stoutest of them, that hee standeth not in need of any great meanes for the matter. A company of silly women shall be sufficient to doe the feat. Again, it is most iust, for the wicked haue no wisdome, nor will learne, no not by stripes and punishments. Therefore he that made and formed them, in whose hands they are as clay in the hands of the Potter, though they be his owneworke, the creatures whom his fingers haue fashioned and made, will shew no fauour vnto them, but they shall vtterly be done away.

Observations.

6. *Touching those to come.*] The right hand of the Lord doth bring great changes.

His arme is no more powerfull to tumble, cast downe, lay waste and desolate a most flourishing state and people when they sinne against him, then it is to set vp and aduance the most miserable and forlorne that turne vnto him, Read *Psal. 107. 33, 34, 35, 36, 37, 38.*

Make to roote, &c.] Here is Gods might and greatnes euident to be seene: but behold his loue and kindnesse to his Church. He is not content to plant and keepe it, to water and manure it; but hee bestoweth all that is requisite, whereby

whereby it may grow and flourish. Hee maketh it strong and faire, full of goodly fruit.

The strength therefore of the Church and all the good of it commeth from God alone, from his prouidence and presence, *Psal. 125. 1.*

7. 8. 9. 10. 11. *In measure, &c.*] Withall note the difference of his dealing with the wicked and his owne children. Vpon these doth he but sprinkle a parcell of his wrath, some few sparks of displeasure: but the wicked hee vtterly consumeth and burneth vp with the fire of his indignation, *Esay 43. 25. and 66. 15.*

By this, &c.] Obseruetwo notable things touching afflictions.

1. Their singular and incomparable vse : to purge iniquity, to pardon and forgiue offences.

2. The persons that so profite by it: *Jacob*, the Church and true *Israell* of God : for this is not by any vertue or quality inherent in afflictions, seeing the wicked taste of this cup as well as others, and are neuer a whit the better : but by the mercy and goodnesse of God, sanctifying the same for so excellent a vse vnto his children.

The iniquity of Jacob.] Forgiuenesse of sinnes is the peculiar priuiledge of Gods children, a treasure which he hideth and layeth vp in the Church alone, *Psal. 130. 8.* Hee redemeth *Israel* from all his iniquities, *Micah 7. 18.* Who is a mighty God like to thee, that pardoneth iniquity and passeth by the transgression of the remnant of his inheritance? Wherefore worthily in the articles of our Faith (that which wee call the Apostles Creed) after beleeuing that there is a holy Catholike Church, this among many other things proper thereunto is one. *I beleue the forgiuenesse of sinnes.*

Neither is there any sinne so foule that Faith in the blood of Christ doth not wash away, *Esay 1. 18.*

What sinne like vnto Idolatry? that maketh a diuorce betweene God and vs, dissolueth the spirituall marriage-knot, as Adultery doth the carnall: yet so, euen this truly repented of, findeth grace and mercy at the hand of God.

Notable to that purpose is the place of *Jeremie, Ier. 3. 1. If a man put away his wife, and she goe from him, and become another mans, will he returne unto her any more, should not that same land be defiled? But thou hast playd the harlot with many friends, yet returne to me, the speech of Iehova.*

All sinnes therefore to Gods children are venial, pardonable, and pardoned in Christ. As on the other side to those that are not in him, the least sinne is mortall, damnable, and bringeth damnation. This doctrine tenderh not to giue men scope to sinne, but to comfort poore repentants that haue sinned.

Be purged.] But how come sinnes, especially so great and heinous, thus to be remitted? By the onely purgation that Christ hath made, *Heb. 1. 3.* who vpon the crosse paid the full price and ranfome for them. And this one purgation of his ouerthroweth all false and phantastical purgatories that the idle braine of mans wit hath inuented.

When he shall make all the stones of the Altar, &c.] With forgiuenesse of sinnes is ioyned true repentance as an inseparable companion, or rather (in nature, not in time) the forerunner of it, *Acts 3. 3. Repent and conuert that your sinnes may be blotted out.*

There be certaine notes and marks whereby true repentance doth testifie and bewray it selfe.

1. A holy detestation of sinne, those sinnes especially which are most lift vp against the glory of God, and whereby we haue most prouoked him to anger.

2. To remoue all meanes and occasions of sinne demolishing and casting downe whatsoever is against the glorie of God.

3. Vtterly to forsake sinne, and not to resort any more as a dog vnto his vomit, or as the Sow that is washed, to the wallowing in the mire, 2. *Pet. 2.*

This is it he meaneth by saying, *the groanes and the Sunne-images shall not stand vp.* that is, shall so be throwne downe and made away, that they shall neuer be reedified.

13. *A people of no vnderstanding*] True wisdom is in the feare of God, which is the fountaine and beginning, the prime and principalitie of all wisdom. *Prov.* 1. 7. He is a foole by the constant verdict of the wisest, and hath no iot of vnderstanding, that careth not to decke and adorne himselfe herewith. Let men brag neuer so much of their prudence in counsell, their deepe reaches and profound policies to sway scepters, manage Common-wealths and Kingdomes: if they refuse the feare of God, reject his word, where onely this feare is to be learnt, whereof can there be any wisdom in them? *Ier.* 5. 9. Though they seeme as wise as the King of Tyrus was in his owne imagination, they shall dye the death of the vncircumcised. *Ezech.* 28.

12. *And it shall be in that same day, Iehovah shall thresh from the channell of that riuer vnto the streame of Egypt: and* ¹by one, one, yee shall be gathered ²one by one, o children of Israel.

EXPOSITION.

THE fourth step is the *Perfection* of this Church, In that, 12.

1. They shall possesse and replenish the whole land, as before. For from Euphrates (meant here by the channell ²⁴Post. *Inhabit all the land.* of the riuer) vnto the riuer of Egypt, were their iust and lawfull bounders. The inheritance first promised to *Abraham*, *Gen.* 15. 18. and afterwards in possession both of *Dauid*, *2 Sam.* 8. 3. *1 Cron.* 18. 3. and of *Solomon*, *2 Cron.* 9. 26.

2. Their calling shall be generall and vniuersall. Not one left out whom God hath appointed to saluation. as *Ezech.* 39. 28.

Observations.

12. *Shall thresh*] The ministerie of the word is Gods flayle
V 2

flayle to seuer the chaffe from corne, to single his out of the middest of wicked and prophane worldlings.

One by one] There is no thresher in the world that thresheth halfe so cleane: for he loofeth not one graine. *Those that thou hast giuen me I haue kept, and not one of them is lost but that sonne of destruction.* &c. *Ioh. 7. 12.* This singular comfort haue all that are his: it is impossible any one should perish, whom God the Father hath giuen to his Sonne.

And withall what a thing is this? How great an extent of loue? God hath not onely a care of the Church in generall, but of euery one particularly and by the poll. *The good shepheard calleth his owne sheepe by name. Ioh. 10. 3.*

13. *And it shall be in that same day, a blast shall be blowne with a great trumpet, and those shall come that perished in the land of Assur, and the outcasts in the land of Egypt: and shall bow downe to Iehouah in the holy mount at Ierusalem.*

EXPOSITION.

13.
44 Posit.
All nations embracing Christ.

THIS fift and last step is their *Dotacion*. For not they onely shall be called, but the large and vaste countries, all the tract of the East and of the South, shall be conuerted vnto Christ, by the great trumpet, the sound of the Gospell coming into all the parts of the world, from one end of the heauen vnto another, which is the last marke that our Sauour giueth to fore-runne his last and glorious coming. *Matth. 24. 31.* and which being once accomplished, the world before that age or generation passe, shall haue an end. *Matth. 24. 34.*

45 Posit.
The nations hounding them.

And these, saith he (which is the cause why he maketh mention of them here) shall bow downe to Iehouah in the holy mount at Ierusalem. That is, Such shall be the brightnes of the new Ierusalem, the Church of the Iewes wonne to Christ, that the nations of those that are to be saved shall walke

in her light; and the Kings of the earth shall bring their glory and honour in vnto her. *Rev. 21. 24.* Read *Esay 60.* So I distinguish betweene the 14 and 15 verses in the very same manner as I finde these things distinguished *Zach. 10. 12, 13.*

Observations.

13. *Perish*] How miserable is the state of all those that are not in Christ. They perish in their ignorance and diuers sinnes: living they are dead; perdition it selfe hath already seized of them. This is all we can brag of, if we looke vnto our selues as we are the naturall sonnes of *Adam.*

A blast &c.] O therefore the excellencie of the preaching of the Gospell, neuer sufficiently to be commended! which is the great trump of God to saue those that perish, to put life into the dead. As our Sauour saith, *Ioh. 5. 25.* The dead shall heare the voice of the Sonne of God, and they that heare, shall liue.

And shall bowe downe in the holy mount at Ierusalem] It is a holy fruit of the communion of Saints not to enuie the graces of God in our brethren, but to make vse of them: and where God sheweth most loue, there for men to giue most honour.





Daniel 9. 24. &c. to the end
of the Chapter.

24. *Seauenty* ^a *seauens* are ^{*} each of them cut out for thy people, and for thy holy City ^b to reſtraine wickedneſſe, and to ſeale finnes, and to make reconciliation for iniquity, and to bring righteousneſſe euerlaſting, and to ſeale viſion and Propheſy, and to anoint ^c the moſt holy.

25. Know therefore and marke, from the going forth of the word to reſtore, and to build Ieruſalem vnto a ^d Meſſia Governor, ſhall be ſeauen ſeauens. And threeſcore and two ſeauens againe ſhall be built ſtreets and ditch, and ^e troubleſome ſhall thoſe times be.

26. And after thoſe threeſcore & two ſeauens Meſſia ſhall be cut off, and ſhall haue ^f nothing. And the City and ſanctuarie ſhall the people of a ^g ſorraine governor deſtroy, and the end thereof ſhall be with a ſloud, and vnto the end of the warre there ſhall be an ^h extreame determined deſolation.

27. And hee ſhall corroborate the Couenant vnto many one ſeauen, and in the halfe of that ſeauen he ſhall cauſe ſacrifice and oblation to ceaſe, and by ⁱ the abhominable wing hee ſhall make deſolation, even till ^k vtter deſtruction, and that preciſely determined, be powred vpon the deſolate.



Heſe words are a part of the meſſage which the Angell Gabriel ſent Ambaſſador from the God of heauen had in commiſſion to deliuer to our Prophet. It is a noble Propheſie of the ſtate of Gods people, how after the winter of 70. yeares captiuitie, there ſhould come a ſpring of 70. times ſeauen yeares continuance in their land and country. In which

time

^a Or weekes, meaning ſeuen of years. But the tearm (*weekes*) is not ſo cleere and ſignificant.

^b So doth the verbe in the plural import.

^c Or in reſtraining, that is, within

which coſpaſe of time ſhall be reſtrained.

^d Heb. Holines of holineſſes.

^e Or an anointed gouernor.

^f Heb. in trouble.

^g No more to doe there.

^h Heb. A

Come-gouernor, in Latin Ad-nena.

ⁱ Heb. Preciſenes of deſolutions, that

is, extreame deſolation

precifely determined.

^k Heb. By the wing of ab-

ominations.

^l Heb. Conſummation,

The Calling of the Iewes.

time the Temple and Citie shall be built anew, Christ the Lord of the Temple by his personall presence shall abolish the legall worship, and at the last in fact take it quite away, destroying both Temple and City by the Romaine Armies, which iustly shall light vpon their heads for refusing the saluation which this great Prophet their Lord and redeemer came into the world to bring vnto them.

Three questions heere naturally arise vpon the vnfol-
ding whereof the vnderstanding of this Scripture doth much depend: one from what time these 70. seauens take their beginning: another when they determine and haue an end: the third, who should be the Messiah here spoken of. For the discussing of these, and to bring some light to so darke and difficult a peece of Scripture, somewhat must first be said of the 70. yeares captiuitie, and of *Darius* the Mede, and *Cyrus* King of Persia, that brought an end vnto it.

There were 3. captiuities of Gods people all mentioned, 2. *Chron.* 36. and 2. *Kings* 24. and 25.

The first towards the end of the third yeare of *Iehoiakim*, and the beginning of his fourth, being the first yeare of *Nabuchadnetzar*, when *Daniel* and his fellowes were led away captiues, *Ier.* 25. 1. *Dan.* 1. 1.

The second vnder *Iehoiacin* or *Iechonia* about the eight yeare of *Nabuchadnetzar*; from whence *Ezekiel* is wont to reckon, *Ezekiel.* 1. 2. being himselfe one of that captiuitie.

The third in the eleuenth of *Zedechia* and ninteenth of *Nabuchadnetzar* when the City & temple were destroyed: from which of these the 70. yeares captiuitie should begin, is a great question. I referre it to the first: for,

1. *Jeremy* giueth but 70. yeares to *Babel*, which are first spoken of when great *Nebuchadnetzar* began his raigne, *Ierem.* 25. And by those 70. yeares of *Babel* hee boundeith the captiuitie, *Ier.* 29. 10. When 70. yeares be accomplished to *Babel* (so I read, nor, at *Babel*) I will visit you, &c.

2. Those words being written to the Iewes of the second captiuitie,

captiuitie, are an apparant proofethat, part of the 70. yeares captiuitie was then expired. And thus it may well stand that *Haggai* saith, in the sixt yeare of *Darius*, that many there present had seene the former house, *Hag.* 2. 3. for it was destroyed not past 67. yeares before. Also *Daniel* was not so old to wield the Babilonian Empire in the time of *Darius Medus*, it being but the 70. seauenth yeare of his captiuitie. And *Ezrah* (whose father *Seraiah* was slaine when the Temple was burnt, *2. Kings* 25. 21.) might be active in the seauenth of *Artaxerxes*, *Ezra* 7. 8. which was 21. yeares after that sixt yeare of *Darius*, and so 88. yeares from the death of his father. All which things, but by this reckoning, could hardly be admitted.

He that pulled downe the Babylonian pride, was *Darius* the Mede. *Cyrus* (as *Zenophon* also writeth) was but the Lieutenant of his Armie, and acknowledged him his Soueraigne: For,

First this Conquest is euery where attributed to the Medes, *Esay* 13. 17. Behold I will raise vp against him the Mede, *Ier.* 51. 11. The Lord raiseth vp against Babylon, the Spirit of the Kings of Media; and *vers.* 28. Prepare against her the Nations, the Kings of Media, her Princes and all her Nobles, and all the Land of his Dominion.

Secondly, *Darius* tooke (of his owne authority, not by any mans guist) the Kingdome, as soone as *Belsazzar* was slaine, *Dan.* 5. 31. And hee it was whom the Angell did encourage and strengthen. *Dan.* 1. 11. That he might overcome the Chaldeans, hee disposed of the Empire, and set vp 120. Gouvernours, *Dan.* 6. 1. And in all his time no mention is made of *Cyrus*.

Thirdly, *Daniel* reciteth his visions in order thus. In the first yeare of *Belsazzar*, *Dan.* 7. 1. In the third yeare of *Belsazzar*, *Dan.* 8. 1. In the first yeare of *Darius*, *Dan.* 9. 1. In the third yeare of *Cyrus*, *Dan.* 10. 1.

Fourthly, *Darius* raigne is reckoned as distinct from *Cyrus* and before *Cyrus*, *Dan.* 6. 29. He raigned not a yeare (being 62. yeares old when *Belsazzar* was slaine, *Dan.* 5. 31.)

The Calling of the Iewes.

and let *Cyrus* his Successor: for *Daniel* in the first of his raigne vnderstood the 70. yeares to be that yeare accomplished. *Dan.* 9. 2. So the Prophecie of *Jeremie* was fulfilled, that the 70. yeares Captiuitie, and the Babylonian Monarchie should end together. *Ier.* 25. 12. & 29. 10.

But it will be objected that, 2 *Chron.* 36. 20. the captiuitie lasted till the Kingdome of Persia came in. Therefore that *Cyrus* reigned together with *Darius*; else the Babylonian Monarchie should not end with the captiuitie: for the raigne of *Darius Medus* came betweene.

I answer, *Darius* raigne was a part of the Persian Monarchie; for he wrote himselfe King of the Medes and Persians: and seeing the Persian name preuailed aboue the Medes, and that instantly (*Darius* dying the same yeare) *Ezra* calleth the whole succession from the time of the taking of *Babylon*, the Kingdome of Persia.

This *Darius* was the sonne of *Assuerus*, of the seede of the Medes, *Dan.* 9. 1. whom (leauing to euery man his iudgement free) I take to bee that *Assuerus* which was Queene *Esters* husband, and that shee was not wife, neither to *Darius Hystaspis*, or any other succeeding King: for,

First, there bee but two *Assuerusses* mentioned in the Scripture: this and another, *Ezra* 4. 6. Successor vnto *Cyrus*. But he reigned nothing neere 13. yeares, as our *Assuerus* did, *Ester* 3. 7. compared with *Ester* 9. 1. nor was a friend but a perpetuall enemy to the Iewes. And seeing the holy Ghost doth so precisely distinguish the Persian Kings by their seuerall and proper names, which bring great light vnto a Story: I would not confound these things to giue two names to one, and the same person; that in one place he should be called *Darius*, in another *Assuerus*, without apparant euidence and warrant out of the Scripture.

Secondly, the whole course of *Esters* Story sheweth that it was acted during the captiuitie; for it is not credible that after the returne of 49000. vnder *Cyrus*, *Ezra* 2. there should bee left such a multitude of Iewes, and of that strength

Strength, as at *Susa*, were able to kill 800. of their enemies, and in the rest of *Assuernes* Dominions, 75000. *Ester*, 9. 12. 15. 16. nor would *Mordecai* and *Queene Hester* after the Temple built againe haue instituted the *Purim*, *Ester* 9. 31. without sending to the house of God to enquire of the Lord by the mouth of his Priests and Prophets, what were to be done as the people did, *Zach.* 7. 2. 3. And in the Letters that *Mordecai* wrote to all the Iewes which were in the Prouinces of King *Assuernes* farre and neere, appointing them to celebrate that day, *Ester* 9. 20, 21. they in *Iudea* would by name haue beene spoken of, if at that time the people had beene come back?

Thirdly, *Assuernes Hesters* husband was King of Media and Persia, for hee made that great feast to the Princes of his Armies of Persia and Media, *Ester* 1. 3. and the acts of *Mordecaies* greatnesse are said to be regislered in the *Chronicles* of the Kings of Media and Persia, *Ester* 10. 2. But I finde not after *Cyrus* once came to the helme, that they are at any time in holy Scripture called Kings of Media and Persia, but of Persia only: for being at the first a beast of two hornes, the Kingdome of Media and Persia, *Dan.* 8. 20. this latter that rose vp after, grew higher than the other and tooke the honour from it, *Dan.* 8. 3.

Fourthly, Why doth the holy Ghost, *Dan.* 9. 1 speake of *Assuernes* father to *Darius* the Mede, more than of the father of *Cyrus* or any other, but for some speciall purpose? And that must be in regard of the Story of *Ester*.

Fifthly, *Mordecaies* age doth proue it; his opposing against *Haman*, and the other things he did in the twelfth of *Assuernes* cannot be thought to come from so old a man as he must bee, if you make *Assuernes* to be *Darius Hystaspis*: for from the captiuiy of *Ieconias* when *Mordecai* was led away, *Ester* 2. 6. to the twelfth of *Assuernes*, are 83. yeares: and if hee were then but 7. yeares of age, which is not likely, he must now be 90. neither is to be thought that hee would at those yeares begin to enter into the affaires of the State (especially of such a great & turbulēt State) as he did,

The Calling of the Iewes.

Eſter 10. *Barzillai* long before being but 80. refused a better offer to be in *Dauids* Court, because of the greatnesse of his age. 2. *Chron.* 19. 33, 34, 35, 36.

This *Assuernes* raigned from *India* to *Ethiopia* as it is commonly translated. But the Hebrew is from *India* to *Cusſu*. *Cusſu* may bee taken as well for *Arabia* as *Ethiopia*; and to some parts of *Arabia* his Kingdome might well reach, euen whilst the *Babilonians* bare their greatest sway: for the Kings which should subdue *Babylon*, that is the *Medes* and *Persians*, are called mighty Nations and great Kings, *Ier.* 27. 7.

And *Herodotus* in his first Booke doth wonderfully extoll the great power of *Cyaxeres* the Mede (by that name *Stories* call this *Assuernes* and his father) who ruled (as hee saith) ouer all *Asia*, and subdued the *Assyrians*, the *Babylonians* only excepted: it is like his territories extended to the *Indians* Eastward, and of the other side vnto *Arabia* and *Nebuchadnezzars* most about *Babylon*, and in *Egypt*, *Tyrus* and the regions of *Asia minor*.

How focuer it were, if hee enlarged not his bounds so farre, whilst *Nebuchadnezzar* was alime, at the least he might doe it in the time of *Enilmerodach*, who lost much to the *Medes* and *Persians*, and was at the last slaine in battaile against them.

That which maketh all the doubt is that *Mordecai* was carried prisoner frõ *Ierusalem* by *Nebuchadnezzar*, King of *Babel* in the captiuitie of *Ieconiah*, *Eſter* 2. 6. Therefore he dwelt not vnder the dominion of *Assuernes* the Mede: for from *Nebuchadnezzar* till *Babel* was taken by *Darius*, none of the *Medes* had footing in that Kingdome. Nay, the *Iewes* by Gods ordinance were to serue the King of *Babel*, his sonne and sonnes sonne till the yeares of the captiuitie should be expired, as may bee gathered by *Ier.* 27. 7. 2. *Chron.* 36. 20. And a *Babylonian* King (if it were during the captiuitie) this *Assuernes* could not bee; for the Kingdome of *Babylon* was promised to *Nebuchadnezzar* his sonne and sonnes sonne, *Ier.* 25. 6, 7. who are named
to

to bee *Euilmerodach*, 2. *Kings* 25. 27. and *Belshazzar*, *Dan.* 5.

This indeed is a great obiection, to the which of a certaine I can say nothing. But seeing *Assuerus* was a King of the Medes and Persians, and euen during the Babilonian captiuitie there was at *Susis* where *Assuerus* kept his court, *Ester* 1. 2. a Pallacé for the Kings of Media and Persia: *Dan.* 8. 2. Why may it not be that multitude of the Iewes disperfed themselves hither and thither into diuers Countries, as they could best make shift, especially in the confusion and shuffling of things, when *Nebuchadnetzar* was throwne out of his Kingdome; and *Mordchai* happily among the rest might transport himselfe to *Susis*.

In this City was *Daniel* the third yeare of King *Belshazzar*, *Dan.* 8. 2. for so I hold hee was indeed and not in a vision: he might bee by the riuer *Vlai* in a vision: but when he saw that vision he was really in the Pallace at *Susis*. Belike in regard of his great wisedome hee was sent thither vpon some Embassage or other employment for the seruice of the King his maister: So *vers.* 27. of that Chapter seemeth to import; for certainly at that time *Susis* was of the Medes dominion.

The generality therefore of the people might be vnder the King of *Babel*; for it was the Babylonical captiuitie, seeing the Land of *Iudea* belonged to the Babylonian, and no returne could be without his leaue) though many of them shifted for themselves elsewhere.

Perhaps also the King of Medes, either taking aduantage of those great changes in the state and Commonwealth that could not but fall out vpon the expelling of *Nebuchadnetzar*, or in the loosenesse of *Euilmerodachs* raigne when his father was dead, subdued those places in *Mesopotamia* about the riuer *Chebar*, whether the Iewes of *Ieconias* captiuitie were led away, *Ezech.* 1. 3. & 2. 25. many other things there bee which might make an alteration, that are not particularly and by name exprest in the

Scripture. Wherefore Gods great goodnesse to his poore afflicted Church did herein maruellously shew it selfe, that at one and the same time, vnder the captiuitie, in the midst of their greatest heauinesse; *Mordecai* and *Queene Ester* among the Medes, and *Daniel* with the Babylonians were so highly exalted.

After *Darius* death came the proclamation of *Cyrus* which is recorded, 2 *Chron.* 36. & *Ezra.* 1. That *Darius* was then dead appeareth by the *Memorandum* found among the records, *Ezra* 6. 2. 3. made in the first yeare of *K. Cyrus*: *Cyrus* made a decree, &c. and by the proclamation it selfe. Thus saith *Cyrus* King of *Persia*: God hath giuen vnto mee all the Kingdomes of the Earth, &c. If *Darius* had been living, *Cyrus* would not haue written himselfe King of *Persia*; for all *Darius* time it was the Medes and Persians: At the least he would not haue said, that God had giuen him all the Kingdomes of the earth, when *Darius* was his Soueraigne; neither would he haue beene named King of *Babel* at that time (as *Ezra* 5. 13. relating therevnto doth call him) which without question was *Darius* his during his life. *Dan.* 5. 31. & 6. 1. 2. &c.

Now then for the first question (of the three formerly propounded) from this Edict of *Cyrus* (the time when the seauenty yeares captiuitie ended) begin the seauenty seauens: for,

1. Certainly, they include the whole time of the peoples welfare; so the words of the Angell sound, *Seauenty seauens* are determined vpon thy people and vpon thy holy Citie: But that was promised to be as soon as the seauenty yeares captiuitie should expire, *Ier.* 29. 10. After seauenty yeares bee accomplished to *Babel*, I will visite you, and performe my good promise, so cause you to returne to this place. The performance of which promise *Daniel* heere prayeth, that God would not deferre, *verse* 19. And the Angell telleth him, *verse* 23. hee was heard in that hee prayed for, and that the Angell was come to declare the same vnto him.

2. The Angell speaketh of the going forth of the word,

as of a thing notorious: which must needs be the word or proclamation that was to come from *Cyrus*; for of him the Scripture speaketh by name, *Esay* 43. 23. and other promise there was not any.

3. To suspend the beginning so long, as till *Darius* *Nathus*, or the second *Artaxerxes* (whom they call *Artaxerxes Mnemon*) were to make *Daniel* & the whole Church (for whose comfort this Prophecie was reuealed) ignorant of the beginning. And then there should haue needed another to haue interpreted the Angell, and to shew when that Edict was to be published.

It is true, the Edict was not gone forth when *Daniel* vsed this prayer; for his prayer was in the raigne of *Darius* the Mede, at what time *Cyrus* was not as yet the absolute Lord: But it appeareth, *Dan.* 9. 1, 2. *Daniel* knew the time was now come when the same must be accomplished, and *Cyrus* notoriously knowne to be the person that must doe it, *Esay* 43. 23. So that of this Edict presently to be promulged, both himselfe and the whole Church tooke certaine knowledge: where some obiekt that the Angell speaketh not of the bringing back of the people, or of the building of the Temple, but to build *Ierusalem* againe, and therefore that it cannot be meant of *Cyrus* Edict; but must bee referred to the twentieth of *Artaxerxes Mnemon*, when *Nebemise* receiued commission from him to build the Citie of the sepulchres of his fathers, that is to say *Ierusalem*: it is much mistaken: for,

1. *Daniel's* prayer was for the Sanctuary as well as for the Citie, and the Angell no doubt entendeth the building of them both.

2. The promise maketh it cleere; for the Prophet *Esay* long before told what *Cyrus* Edict should be: *Esay* 44. 23. *Let Ierusalem bee reedified, and the foundation of the Temple layd.* According to which words you must construe the words of the Edict it selfe, though it expresse but the house at *Ierusalem* by name. The same being made to fulfill the word forespoken of by the Lord, 2. *Cbr.* 3. 6. 22. & *Eze.* 1. 1.

Euen

The Calling of the Iewes.

Euen as on the other side, by vertue of the first *Artaxerxes* inhibition to build the City, the worke of the house of the Lord was restrained: *Ezr. 4. 21, 24.* So both were in true meaning ioyned together: And *Ezr. 4. 12.* the enemies of the Iewes wrought in the time of that first *Artaxerxes*, that the Iewes were a building of *Ierusalem* and repairing of the walles; therefore the Edict of *Cyrus* bare them out to doe it.

3. The Angel ioyneth the destruction of the City and the Sanctuary, both to be after 62. seauens, *vers. 26.* therefore they begin together.

This is then the beginning of the seauens, their end is at the destruction of the Citie and Temple by *Vespasian*; so farre they reach, and are not determined by the death of Christ: for,

First, the Angels words (answering *Daniels* prayer) are so expressly, *vers. 24. Seauenty seauens are determined for thy holy Citie.* And againe, *vers. 27. The Citie and the Sanctuary shall the people of a forraigne Governour destroy.*

Secondly, the desolation that the Romane Army should make, *vers. 26. & 27.* and was done some 40. yeares after the death of Christ, is in the 27. *verse* expressly made a worke of one part of the seauenth seauen.

The last and greatest question is touching the Messiah here spoken of; for to applie it to any other than to the true Messiah, Christ our Sauour, some haue branded with the marke of Iudaisme. But Messiah in the absolute (*2. Sam. 1. 21.*) Messiah adiectiuely taken (*Leuit. 4. 3. &c.*) the Messiah of Iehovah (proper vnto Christ, *Psal. 2. 2. 1. Sam. 2. 10.*) are attributed vnto other, euen vnto such as were no types of Christ. (*Esay. 45. 1.*)

Many things there are which induce me to thinke, that this place is not to be vnderstood of Christ the Lord.

1. The Hebrue distinction *Athnach* (*vers. 24*) maketh a full point after the seauen seauens, thus, *from the going forth of the word to a Messiah gouernor shall be seauen seauens.* Which being but 49. yeares reach not to Christs time. To
set

set the points at naught, as inuented by the Massorits, is to weaken all the ioints of holy writt. The singular vse of *Ashnach*, you may notablie see, *2. Kings* 2. 14. Where this onely accent bringeth light to the true exposition of that Scripture, and freeth it from a dangerous error, which otherwise the text might seeme to giue countenance vnto.

2. This Messiah was not to be cut off whilest Ierusalem stood and flourished, for so the Angell sayth, *ver. 26. Sixtie two seauens the citie shall againe be built, street and wall.* And after those sixtie two *Seauens*, *Messiah shall be cut off.* Therefore it is not meant of Christ; for, Ierusalem continued built street & wall some fortie yeares after his death. Some would needes fasten a strange kinde of speech vpon the Angell: for who euer sayd 7. and 62. when he may aswell say 69. Neither can it be excused by the Hebrue phrase. They indeed commonly set the lesser number first as nine and sixtie, for sixtie nine (*Gen. 5. 17.*) though you may see by this very place that the same is not perpetuall. But for sixtie nine to say seauen and sixtie two, was neuer spoken in the tongue of Canaan.

3. It is not nothing (though I will lay no great waight vpon it) which is said *ver. 26. Messiah shall be cut off, and and there shall be nothing to him*, no remaine of any power: nothing left of him. The phrase importeth an vtter extinguishment without hope of reuiuer: But of the death of Christ the Prophets are wont to speake in any other kinde of stile, *Esay 53. 8. By distresse and iudgement is he taken away: but his generation who shall declare?* meaning, that for all that he shall liue for euer.

But to let that passe, how will the time of his cutting off, (if you referre it to the death of Christ) agree? For, after those 7. seauens and 62. seauens wherein Messiah shall be cut off, there is but one seauen left from thence to the destruction of *Ierusalem*.

To salue this, some reckon the first seauen seauens in Computation, after the 62. though in the Angels narration they haue the prcedence, making the 62. to reach to

The Calling of the Iewes.

Christ's baptisme & the other seauen seauens from thence to the ruine of the state and policie of the Iewes. Touching the last seauentieth that (say they) the Angell leaueth out, because God for his Elect sake hath shortened those daies, as our Sauour teacheth. *Mat. 24.*

But first this maketh the holy oracle confused and obscure, if the Angell speaking first of seauen seauens, and then of 62. seauens, and beginning with the latter expressly and by name, should neuer make mention of the former; but contrariwise, mention only one seauen [*vers. 27.*] and by that vnderstand the first of those seauen seauens, which all entendment would carie to that which alone is behind of all the number. Againe, it were confused to tell first of the destruction of the City & sanctuary, [*vers. 26.*] and then to come backe, [*vers. 27.*] to the death of Christ, in the first of those seauen seauens, that is, to a thing done some forty yeares before: Whereas in the sence that wee doe follow, all things flow naturally, properly, aptly, and in a method worthy of an Angell: for, first he layeth down the totall of the 70. seauens, then sub-diuideth them into 7. 62. and one (that is to say, the seauentieth) and handleth euery part in order: As by the exposition shall appeare.

Secondly, to leaue out one while seauen of the number, can haue no excuse. Indeed 70. seauens may bee spoken instead of sixty nine and a halfe, or some such parcell; and that is the rule of a round entire number put for a broken one: but to propound 70. and to handle but 69. no rule nor example warranteth. And it crosseth the words of the Angell in the beginning; *Seauenty seauens are each of them cut out, &c.* He ioyneth a verbe singular to a nowne plurall, to note, that euery part and period of these seauens is precisely to hold without any fraction. As for the words of our Sauour Christ, that God for the Elects sake shortened those daies, they are manifestly wrested. He shortened nothing of that which the Angell did foretell, when he spake of 70. seauens to bee cut out; but in his euerlasting counsell

counsell decreed those dayes of the affliction of the Iewes to be but short: for had they beene as long as they were fore and eager, the whole Nation must haue perished.

Wherefore I take it, that by a Messiah or annointed gouernour, hee meaneth a gouernour which the Iewes shall haue set vp from among themselves, opposed to a forraigne gouernour, *vers. 26.* For, before the destruction of *Ierusalem* by the Romanes, there were two Rulers of the Citie: one of their owne People, a Iew by profession or birth; the other a stranger, appointed Deputy by the Romane State. The first Messiah or annointed gouernour was *Nehemie*, whom *Artaxerxes* constituted Prince in the Land of *Iudea*, in the twentieth yeare of his raigne, *Nehem. 5. 14.* being iust 49. yeares from the Edict of *Cyrus*: Hee built a Pallace for the Princes Court, *Nehem. 2. 8.* and *Sanballat* in a Letter to *Nehemie* vpon his building of the walles, scoffeth at him, as if he meant to be King of the Iewes, *Nehem. 6. 6.* which *Nehemie* there worthily putteth off, as a fiction of his owne deuising: *Nehem. 6. 8.* Whether *Nehemie* and the rest were annointed with oyle or no, I passe not, no more than I doe of *Cyrus*, or of those of whom the *Psalmist* speaketh, *Pf. 105. 15. Touch not mine annointed ones, and doo my Prophets no harme.* The Angell giueth him the name of annointed; because he was of that People, whom God had sanctified to himselfe.

These things promised; let vs see how we may make vp this number of seauenty seauens, that is, of 490. yeares: which I would thus reckon.

The Persian Monarchie, wherevnto men giue some 106. yeares, some 125. some 130. some 190. some 220. and the Hebrewes generally but 50. did in truth endure 70. yeares, and no more, as I gather out of the 23. of *Esay*; the Scripture in those vncertainties, being the onely Oracle you can resort vnto: In that Chapter the Prophet, *vers. 1.* forewarneth *Tyrus* of a threefold calamity to come vpon her: one by her home seruants, the second by the Chaldeans, the third by *Alexander* the great out of the Land of *Cittim*:

The Casting of the Iewes.

The two latter he insisteth most vpon from the *14. verse*: *Seauenty yeares she shall be forgotten*, meaning laid waste and desolate, *vers. 15. euen the dayes of one King*, that is, during all the time of the Babylonian Empire, who for the dishonour of lying there so long in siege, *Ezech. 29. is (Iosephus, lib. 1. cap. 11. saith, 13. yeares)* did beare mortall hate to her.

Afterwards she shall flourish againe, be iolly and frolicke as the Prophet expresseth by an Apostrophe, or turning of his speech vnto her, *vers. 16.* But how long must that in dure? it is easily gathered out of the beginning of the *17. verse*; for when hee saith, *After seauenty yeares the Lord shall reuise Tyrus*, meaning, shall giue her a second blow by *Alexander the great*, hee doth plainly shew that the continuance of her prosperity which was from *Cyrus to Alexander*, should be 70. yeares, and consequently that 70. yeares are the bounds of the Persian Monarchie.

And in all reason it could not bee much longer, seeing *Nehemie*, who was no babe, but a Prince and a chiefe Commander among those that ascended out of the captiuitie in the beginning of *Cyrus* raigne, *Ezr. 2. 2.* liued to see the last *Darius*, *Nehem. 12. 22.* So as, if you gaue him then but 20. or 25. yeares, & to the Persian Monarchy but 70. he was fast vpon 100. beyond which yeares it was not ordinary for men in those dayes to liue.

Concerning the particular yeares of the Kings of Persia, which make vp the full summe of 70.

The first King was *Cyrus*, who reigned three yeares, at the least; hee began the third. *Dan. 10. 1.*

The second, *Artaxerxes*, vnder whom the Iewes are said to returne; *Ezr. 4. 12.* whose returne was indeed vnder *Cyrus*. To him the enemies of the Iewes wrote their Letters to hinder the building of the Temple, when it was yet scarce begun; *Ezr. 4. 12.* which was the second yeare after their returne: *Ezr. 3. 8.* wherefore hee could bee no other than *Cambyses* the sonne of *Cyrus* that reigned in his fathers absence. We giue him with the Hebrewes, after his fathers

fathers death 6. yeares: the most that the greatest part of Chronologers bestow vpon him, is but 7.

The third, *Assuerus*, hee is mentioned, *Ezr.* 4. 7. and seeing *Artaxerxes* is proued the immediate successer vnto *Cyrus*, this *Assuerus* must needs be one that came in time after *Artaxerxes*, though in that place of *Ezra* hee be named before him. *Ezras* words haue this meaning; The people of the Land discouraged the people of Iudah, and troubled them in building all the dayes of *Cyrus*, vnto the dayes of *Darius*: for in the raigne of *Assuerus* (Predecessor to *Darius*) in the beginning of his raigne they wrote an acensation against the Inhabitants of Iudah and Ierusalem. And (before that) in the dayes of *Artaxerxes*, *Mithredath*, *Tabel* and the rest of their Colleagues wrote, &c. Wherefore *Tremelius* looking to the sense, doth well render it; As in the dayes of *Artaxerxes*, *Mithredath*, *Tabel*, &c. had written.

I take this *Assuerus* to bee *Smerdis* the Vsurper: for where it is said, *Dan.* 11. 2. that before *Xerxes* three Kings shall stand vp in Persia, they are not to be reckoned from *Darius Medus*, notwithstanding he were spoken of in the first verse, but from that time that the Angell spake the wordes, being in the raigne of *Cyrus*: so as in saying, three Kings shall yet stand vp, *Cyrus* cannot bee comprehended.

The 3. Kings therefore were *Artaxerxes*, (or *Cambises*) *Assuerus*, (or *Smerdis*) and *Darius*. Hee raigned not a yeare.

The fourth King is *Darius*, *Ezr.* 4. 5. which is *Darius Hystaspis*: He is called King of *Assur*, *Ezr.* 6. 22. in the very same sense that *Cyrus*, *Ezr.* 5. 13. And *Artaxerxes*, *Nehem.* 13. 6. are called Kings of *Babel*: for *Assur* in that place is taken for *Babel*, as it is also, *Esay* 52. 4. *Babylon*, by the consent of all Historians, being anciently a part of *Assyria*, and now in *Darius* hand, all these Kingdomes ioyned together.

In the second yeare of his raigne, he gaue leaue to build the Temple, *Ezr.* 4. 24. and the sixt yeare of his raigne, hee

The Calling of the Iewes.

gaue leaue to build the Temple; *Ezr.* 4. 24. and the sixt yeare of his raigne it was finished, *Ezr.* 5. 6. 15.

Darius that gaue leaue to build the Temple, must needs be *Darius Hystaspis*, not *Darius Nothus* nor any other that came long after him: for,

1. It was one that raigned within very short time after the 70. yeares expired; seeing *Zacharie* in the second yeare of that *Darius* raigne, bringeth in the Angell speaking thus: *Zach.* 1. 12. *How long wilt not thou haue mercy on Ierusalem, and on the Cities of Iuda, with whom thou hast bene wroth these 70. yeares;* and *Zach.* 7. 5. the Prophet saith, *When you fast and mourne in the fift and sixt Moneth, and these seauenty yeares, Which was spoken in the fourth yeare of that Darius.*

The Phrase, (*these 70 yeares*) must needs import that they were not long before ended.

2. The age of *Ezra*, and of those to whom *Haggai* speaketh, *Hag.* 2. 3. *Which of you saw the former house?* will not suffer you to referre it to the times of *Darius Nothus*.

Histories giue this *Darius* 20. yeares, and so much the Computation of the 7. weekes doth warrant.

The fift King was *Artaxerxes*, *Ezr.* 7. whom I take to be sonne to *Darius Hystaspis*; This is that worthy Prince vnder whom *Ezr.* first found fauour for the house of God, *Ezr.* 7. and after him *Nehemie* had commission to build the Citie and to settle a gouernment there, *Nehem.* 1. Some 33. yeares of his raigne are set downe, *Nehem.* 13. 6. In the 32. yeare of *Artaxerxes* King of *Babylon*, I had returned to the King onely at the end of a yeare, I got leaue: of him is meant, *Ezr.* 6. 14. *they built and brought it to perfection, by the aduise of the God of Israel, and by the aduise of Cyrus and Darius, and Artaxerxes King of Persia.* *Artaxerxes* is there (by anticipation) ioyned to his father *Darius Hystaspis*, because the purpose of the holy Ghost was to set downe all the furtherers of the worke together: for albeit the structure and edifice of the house was made an end of in the sixt yeare of *Darius*; yet *Artaxerxes* by his decree furnished the

the sacrifices and the vessels for the ministry of the house, and other necessities: As it followeth in the next Chapter, *Ezra* 7. And so was a coadiutor for the perfiting of the Temple. Such anticipations are common in the Scripture. See *Exod.* 16. 33. 34. 35.

This decree of *Artaxerxes* was in the seauenth yeare of his raigne *Ezr.* 7. 7. which is not to bee taken the next yeare after the structure of the Temple, finished in the sixt of *Darius Hystaspis*, as if by that it might bee gathered that *Darius* and *Artaxerxes* were all one; but some yeares after: for the very first verse of the seauenth Chapter of *Ezra* giueth some kinde of inckling that there beginneth a new Story in the daies of another King. Now, after these things, in the raigne of *Artaxerxes*, King of *Persia*, *Ezra* the sonne of *Seraiah* &c. went vp from *Babilon*.

Further of the Kings of *Persia* you finde nothing, saue that, *Nehem.* 12. 22. the Catalogue of the high Priests, is reckoned vp till the Kingdome of *Darius* King of *Persia*, which was the last *Darius* whom *Alexander* the great did conquer; for *Iaddua* the high Priest there mentioned, is he that met *Alexander*. Therefore to the Kings that succceede *Artaxerxes* I giue among them the remainder of the 70. yeares, namely 26.

Great *Zerxes* I put not in this number, who spent his time in warres abroad, whilst *Artaxerxes* did all at home: And therefore the holy Ghost hath him not in his Catalogue, *Dan.* 11. 2. hee is named a fourth King; but that is in respect of the Grecians. And were he King, or no King, all his yeares are swallowed vp in *Darius* his fathers, and his successors.

The next difficultie is in the Greeke gouernment more vncertaine than the former: for here we lacke the light of the holy Scripture to go before vs. And all other accounts whether taken from Historians in the succession of the Syrian Kings, the high Priests, the Macchabees, or the *Ptolomes* of *Egypt*, &c, or from Astronomicall obseruations, and the Ecclesies reckoned vp in *Ptolomie*, or from the

Olym-

The Calling of the Iewes.

Olympicke games which crosse this accompt of 490. yeares, from the first of *Cyrus* to the destroying of *Ierusalem*, that is the word of truth vttered by the Angell, are vaine, and not to bee beleueed.

This is certaine that the first 70. yeares & the last 73. being knowne as they are one as I haue shewed by *Esay*, and the booke of *Ezra* and *Nehemie*: the other by the new Testament and Ecclesiasticall Storie, the interuenient time cannot bee vnknowne, though how to reckon each particular in so great variety of Greeke and Latin Historians, it be a thing impossible: wherefore let the Greeke gouernment (accompting it to beginne with *Alexander*, and to expire at *Cleopatras* death) haue 321. yeares. Betweene *Cleopatras* death, and the time that our blessed Sauiour was borne, are commonly reckoned 26. yeares. Christ liued 33. yeares and somewhat more: from his death to the destruction of *Ierusalem* by the Romanes are 40. yeares.

So then vpon the whole matter, the 70. seauens that is 490. yeares, are thus made vp.

The Persian Monarchie held 70. yeares.

The Greeke gouernment was, 321.

From *Cleopatras* death to the birth of Christ are, 26.

Christ liued, 33. yeares.

From this death to the destruction of *Ierusalem*, 40. yeares.

Totall. 490.

A word now or two for a particular explication of the Text.

Wherein the Angell first layeth downe the summe of all, [*verse*. 24.] That instead of 70. yeares captiuitie, wherein the Land lay desolate and kept her Sabbaths, they shall dwell in the Land 7. times 70. yeares before the Citie and Sanctuary shall haue an end; so farre doth the mercy of God exceed his wrath: within the compasse of which time, (and euen vpon the point of the expiration of it, some forty yeares before) Christ, the King, Priest and Prophet

phet of his Church, shall performe the worke of our redemption: for hee was to come the second Temple standing, *Hag. 2. 9.*

The power of his Kingdome euident in abolishing sin, and bringing in euerlasting righteousnes.

Sinne he doth abolish by mortifying and subduing the power of it by his death: by pardoning and forgiuing both the guilt and punishment, by the full and all-sufficient satisfaction that hee hath made vpon the Crosse, who is the propitiation for our sinnes, righteousnes (euerlasting righteousnesse, which shall make vs accepted of God for euer, and neuer can be lost as *Adams* was) hee doth bring in: first, by the reckoning and imputing of his owne righteousness vnto vs, & making it ours through faith; whereby wee are iustified or held iust and righteous euen in the strict and most exact Iustice of God himselfe: Secondly, by making vs new creatures by the vertue of his resurrection.

Againe, he is our Propher, by whom onely God speaketh vnto vs in these latter dayes, and in whom all visions and reuelations haue an end, *Heb. 1. 1.*

Lastly, he is our Priest, a Minister of the Sanctuary, and of the true Tabernacle which the Lord p'ght and not man; who by his owne blood entred once into the holy place, heauen it selfe, purchasing euerlasting redemption, and abolishing thereby the vnction of the Law, *Heb. 8. 2. & 9. 8. 12.*

The summe of all being thus laid downe, the Angell in that which followeth brancheth the whole seauenty seauens into three heads or three distinct periods of time: *From the going forth of the word, to restore and to build Ierusalem: To wit,* from the Edict of *Cyrus*, *Ezr. 1.* vnto a Messiah (that is an annointed) gouernour, meaning *Nehemie* set vp in the twentieth of *Artaxerxes*, as we shewed before, shall be seauen seauens which make 49. yeares [*1. part of vers. 25*]

In this period are comprehended all things that fell

The Calling of the Iewes.

out concerning the re-edifying and furnishing of the Temple.

And of this I vnderstand that which the Iewes say, *Jo. 2. 20. forty and sixe yeares was this Temple a building*: which is true, accompting the beginning at the third of *Cyrus*; for from the Edict of *Cyrus* one yeare must be given them to consult about their busines being of so great waight and importance. In the second it is like they tooke their iourney from *Babylon* to *Iudea* is some 4. monethes trauaile: *Ezr. 7. 8.* So giante a yeare and a halfe for their returne. The second yeare after their returne, the foundation of the Temple was laid and somewhat proceeded in *Ezr. 3. 8.* So as till that time, there might be 3. yeares from *Cyrus* Edict. Thence to the twentieth of *Artaxerxes*, are 46. yeares more: for though the Edifice and Structure were made an end of in the sixth of *Darius*, there wanted yet houses for the Priests and other necessaries, which were not added till about the time of *Nehemie*.

The Iewes could not by that speech vnderstand any Temple built by *Herod*, but this second Temple: for this is it that was standing in the dayes of Christ, *Hagg. 2. 9.*

The second period is, *three score and two seauents*, (434. yeares) wherein a Gouvernour being once set vp, *street and ditch* (that is the compasse of the wall) *shall againe bee built.* [*2. part. vers. 25.*] These 434. yeares begin in that twentieth of *Artaxerxes*, when *Nehemie* was made the Ruler, with commission to build the Citie; *which times*, saith the Angell, *shall bee troublesome*: for so they were, both during the time of the building of the walles; whereof, see the booke of *Nehemiah*, & during the whole time from thence vnto the end. In the third period are two things distinguished. First, is the subuersion of their government. The Gouvernour which is so to bee set ouer them from among themselves, one of their brethren shall bee cut off: *there shall be nothing to him, or he shall haue nothing, no more to doe there*; all that forme of Government shall vtterly be done away. [*1. part. vers. 26.*]

And

And this is precisely laid to bee the first worke that the seauentierh seauen should bring forth: for, *After 62. seauens* necessarily implyeth, *upon the beginning of the seauentierh.*

The second is the destruction of the Citie and Sanctuary by a forraigne enemy, the Romane Armie. By whom the Iudgements of God as an inundation or overflowing of mighty waters, shall suddenly and violently breake in vpon them, by most cruell and deadly warre (for there perished in the siege 1100. thousand Iewes, besides 90. thousand taken Captiues) till they bee brought to viter ruine, that extreame desolation, (so much the plurall doth import) which God from all eternity hath precisely purposed and decreed. [2. part of verse 26.]

This where in the waight of all yeth may iustly require a distinct consideration severally and by it selfe. Wherefore it pleaseth the holy Ghost in the 27. verse to expresse both the fruit that should come of it, and the time when all this shall be done.

The fruit: Christ our Lord shall play the man, that one seauen mightily, valiantly and Gyant-like (so the Hebrew word doth signifie) confirming the Couenant with many, to wit, those that are his. [1. part of vers. 27.] What Couenant? The Couenant of grace, of forgiuenesse of sinnes, of reconciliation and eueralasting righteousnes: All which the holy Ghost said before. *vers. 24.*

And how did he so mightily confirme the same? He did confirme it mightily, both in respect of the Iewes, and of the conuerted Gentiles. In respect of the Iewes, by that Christ was to worke within the compasse of these weekes the rare, wonderfull, and extraordinary vengeance that he tooke vpon his enemies, the people that crucified and put him vnto death: whose Temple & Citie that stood so long and were foreknowned, hee caused for this their fault to be razed and made euen with the ground, *Luke 13. 34. 35. & 19. 43. 44.* whereby he manifestly declared himselfe to be the Lord of glory.

הגביר

The Calling of the Iewes.

To the beleeuing Gentiles he did mightily confirme the covenant, by remouing the maine rub that lay in their way, and hindred the giuing of their names to Christ: Whilst they saw not onely the City where our Lord was crucified to flourish, but the ceremoniall shadowes to be frequented which did obscure and drowne the truth of his comming in the flesh. And this end *Julian* the Apostata had before his eyes, when in despite of the Christian name, hee commanded the re-edifying of the Temple.

The time, is in the middelt of that weeke [2 part of vers. 27.] Peraduenture the worke of the cutting of the annointed Gouvernour was doing the former halfe weeke; the first 3. years and a halfe. And indeed he that readeth *Iosephus* shal find it fell out so: for about the 9th. yeare of *Nero*, (which was 7. yeares before the destruction of the City) *Albinus* the Romane Gouvernour there, by his monstrous pilling, polling and other cruelty, did as *Iosephus* saith, (*ouer the seede of the Cities ouerthrow*: And in the twelfth of *Nero*, within lesse than foure yeare after that, *Agrippa* the last Gouvernour that the Iewes had, from among themselues was driuen out of the Citie; whereupon *Iosephus* saith, *The Citie was without a Ruler to guide it.*

And so, you haue the Messiah cut off, and the Government of the Citie quite extinct in the very instant of 3. yeare and a halfe, if it were necessary to flye to that.

But there is no such necessity: The Hebrew word signifieth part of a time as well as halfe. Wherefore the fence may well bee, in part, that is, during the residue, the remainder of that seauentieh weeke, after the annointed Gouvernour cut off, (how long or short time soeuer the same be in doing,) he will performe the things mentioned in the second part of the former verse: which for the greater certainty, are heere reiterated [in the last part of verse 27.] not altogether in the same words: but so as the one of these two verses bringeth light vnto the other: for,

1. Instead of *destroying Citie and Sanctuary*, vers. 26. hee saith

saith heere in the 27. *verse*, *He shall make to cease sacrifice and oblation*, as needs they must when the Citie and Temple are destroyed. In right they ceased vpon the death of Christ; but now they shall cease in fact.

2. Instead of a *forraigne enemy* doing the same by warre, *verse* 26. hee putteth in this *verse*, the wing or Legions of the Romane Army, *laying desolate*, for wing was a proper terme of the Romane warfare. Whose Armies are called abhominable, because they were Infidels, and worshipped Idols.

And this to bee the sence of the place, beside the Angels thus suring of these things, you may see by comparing the three Euangelists that speake of this History: for where *Math. 24. 25. & Mark. 13. 14.* Christ saith, *When ye see the abomination of desolation spoken of by Daniel the Prophet, standing in the holy place where it should not: Luke* interpreteth it thus, *When ye shall see Ierusalem compassed about of Armies, then know the desolation thereof is at hand. Luke 21. 20.* And so these words are but the same in sence and substance that was in the former *verse*, which said, all this should be done by warre.

3. Instead of inundation or overflowing of calamities, *verse* 26. heere you haue a powring forth of all Gods Iudgements at once, as if the windowes of Heauen should be opened as they were at the flood.

4. Where the 26. *verse* doth speake of desolation *to the end of the warre*, those words expound these of the twenty seauenth, vnto utter destruction.

5. *Precisenesse of desolation*, in the 26. *verse*, is somewhat more clearly vttered in the 27. vnto utter destruction *precisely determined*.

So one of these noteth the greatnesse; the other the certainty of the desolation.

The Rabbinicall Doctors seeke for a knot in a rush, when they enquire vpon this place how long this desolation shall continue, and when the precise determinate time shall haue an end: for the period of all that Daniel heere

The Calling of the Jewes.

speakeſh of, is the end of the ſeauentierth ſeauen. Howbeit in other Scriptures, *Dan.* 12. 11. 12. *Math.* 23. 38. 39. *Luk.* 21. 24. *Rom.* 11. 25. 26. that precise determinatetime of the Jewes desolation is precisely prophesied and foretold: but euery place hath his proper interpretation.

To close vp this Treatise because it may bee of great vse for the cleering of this and many other hard and obscure passages; I will heere set downe the iust periods of time from the beginning of the World to the dissolution of all things, as they are to be gathered in holy Scripture.

First, from the Creation to the Flood, are yeares, 1656. manifest by the yeares of the fathers before the Flood, *Gen.* 5. & 11.

Secondly, from the Flood vnto the Promise made to *Abraham*, 426. for from the Flood to *Terah*, are 221. *Terah* begat *Abraham* at 130. At 70. he begat children: *Gen.* 11. 26. But that was *Nabor* his first borne, though *Abraham* for honour sake be named first. *Abraham* he begat at 130. as appeareth in that *Terah* dyed at 205. *Gen.* 11. 32. when *Abraham* was 75. *Gen.* 12. 4.

The promise made to *Abraham* was at 75. for then and not before he left his owne Country *Charran* (which was his Country as well as *Ur*, or the Valley of the Chaldeans, and both in *Mesopotamia*) for *Canaan* *Gen.* 12. 4. And *Exod.* 10. 4. it is said, the peregrination of the children of *Israel* in *Aegypt*, meaning both there and in the Land of *Canaan*, where they were alike strangers) was 430. yeares, So as the promise and the entrance into the Land begin together. Also if *Terah* had not beene dead before the promise, he (which none will say) should haue receiued the promise of Christ to come of his seede as well as *Abraham*: for doubtlesse, *Abraham*, as a Prophet of God would not haue concealed it from him.

Of necessity therefore two callings of *Abraham* are to be distinguished: one in *Ur* of the Chaldeans, which being passed ouer, *Gen.* 11. is layd downe, *Gen.* 15. 7. and *Stephen* speaketh of it, *Act.* 7. 2. 3. The second after his fathers death, *Gen.* 12,

Gen. 12. 1. Which place is to be translated, not *Iehouab* had said, but *Iehouab* did say, as a new commandement to goe on his iourney with an addition of the promise. And this *Stephen* mentioneth. *Act* 7. 4.

Thirdly, frō the promise to the giuing of the Law, 430. *Gal.* 3. 17. Which are the 430. yeares of peregrination, *Exod.* 12. 40. In 400. whereof *Abrahams* seed was afflicted, *Gen.* 15. 13. They shall intreat thy seeds enill, 400. yeares. This affliction beginneth at *Ismaels* persecution of *Isaac*, *Gen.* 21. 9. *Gal.* 4. 29. and continueth to their deliuerance out of the house of bondage, the seruitude of *Egypt*. The persecution of *Isaac* was not at his birth, it must be when he was of some vnderstanding, and the computation of time draweth it to about the sixt yeare of his age, which was iust 30. yeares from the promise. Thus are those three texts *Gal.* 3. 17. *Exod.* 12. 4. and *Gen.* 15. 13. cleared. Of these 430. yeares, 215. were spent in the Land of *Canaan*, for from the 75. yeare of *Abraham* to *Isacks* birth, are 25. *Isaac* was 60. when *Jacob* was borne, *Gen.* 25. *Jacob* went downe into *Egypt* at 130. *Gen.* 47. 9. So onely 215. are left for *Egypt*.

Fourthly, from the Law, or comming out of *Egypt*, to the building of the Temple. 480.

1. *Kings* 6. 1. Their summe ariseth thus.

In the Desert, 40. *Deut.* 1. 3. *Iosua* 17.

The Conquest and partition of the Land, take vp 7. of it: As it is proued by *Calebs* age, *Iosh.* 14. 7. 10. for the Land was diuided the 45. yeare after *Moses* sent him from *Kadesh Barnea* to view the Land; out of which deduct 38. yeares that the Children of *Israel* remained in the wilderness after Gods sentence vpon *Calebs* returne, and their remaine 7. 480. yeares from the Passouer to the Temple, & heruled the other 10. in all 17. As appeareth in that of those, all but 17. are in the time of other Rulers, and that remaine can be cast vpon none but him, *Iudg.* 339. That is to say, *Othniel.* 40. *Ehud* and *Shamgar* 80. *Debra.* 40. *Geidon.* 4. *Abimelech.* 3. *Talab.* 23. *Iur.* 22. *Ieptha.* 6. *Ibsi-*
jan.

The Calling of the Iewes.

Jan. 7. Elon. 16. Abdon. 8. Sampson. 20. Elie 40.

Alls 13. 19. it is said, God gaue them Iudges as it were 450. yeares, vnto Samuel the Prophet he saith, as it were, or in a manner, for in proper Chronicle and common suppuration, it was 339. But Iudges that within the compasse of that time did tyrannize and oppresse them, tooke vp 111. yeares; namely, Cushman 8. Moab 18. Sifera 20. Midian 7. Ammon 8. Philistines 40. Saul 40. All. 13. 21. where Paul saith, Afterwards they desired a King, and God gaue vnto them Saul the sonne of Cis, a man of the Tribe of Benjamin, 40. yeares. As if he should say, all this from the Iudges was 40. yeares: So comprehending the whole time from the death of Elie, as wel the interim till Samuel medled with the gouernment, which was not in 20. yeares after Elie's death: 1. Sam. 7. 3. as the whole time of his gouernment was of Sauls raigne, being 20. yeares more.

David 40. Salomon 4. 1. Kings 6. 1.

Fiftly, the Temple stood before it was burnt by Nebuchadnezar. 408.

To be gathered thus.

To Salomons death 36. for he rained 40. in all.

The Kings of Iudah after him rained 372. as the yeares are truly collected by Tremellius in the Argument of the first and second Booke of Kings. The 390. yeares that Ezechiel bare the iniquitie of the house of Israel, Ezech. 4. whereof 40. (part of those 390. vers. 9.) were for the house of Iudah, doth no way crosse this account of the Kings that succeeded Salomon; for neither doe those 390. yeares begin when Ieroboam drew Israel away: but from about the 28. yeare of Salomons raigne; at what time waxing old, hee was led to the worship of false Gods: 1. King. 11. and all Israel ranne headlong into Idolatrie; neither doe they end with the destruction of the Temple and the Citie, but in the last and finall cartying away of the poore remain, by Nebuzaradan as appeareth, Ezech. 5. 4. which was some fve yeare after. And the 40. yeares of Iudah, are from the eighteenth yeare of Iosia, when the couenant was renewed;

newed, *2. King. 23. 23.* from which the people immediately fell away.

Sixtly, from the burning of the Temple to the Ediſt of *Cyrus* to build it anew.

And ſo adding the firſt 18. yeares of *Nebuchadnezzar*, you haue the 70. yeares Captiuitie.

Seauenthly, from that Ediſt to the deſtruction of the Temple by the Romanes. 490.

Which are *Daniels* ſeauens, *Dan. 9.* whereof the firſt 49. yeares are for the full finiſhing of the temple and all the furniture thereof.

Eighthly, from a ſecond and the ſinall deſolation thereof, being endeououred to be re-edified by *Julian* the Apoſtata in deſpight of the Chriſtian name, about *Anno. 360.* after Chriſt, till ſuch time as the Iewes acknowledging Chriſt the Lord, ſhall ſet vp a glorious Church at *Ieruſalem* againe, not of wood or ſtone, nor for any Legall worſhip; but for the ſpiritual ſeruite of God in Chriſt, are yeares, 1233. *Dan. 12. 11. 12.*

Ninthly, from thence to the full comming in of the Gentiles, the certaine time is not foretold, vnles (which I dare not ſay) any thing may be gathered from, *Reuel. 20. 4.*

But the tenth and laſt period is, that after the fulneſſe of the Gentiles once come in, the generation then liuing ſhall not paſſe away, till *all things haue an end. Math. 24. 34.*

7



The Prophecie of *Hoshea*.

Chapters. 1. 2.

CHAP. I.

1. *The Word of Iehonab that came vnto Hoshea the sonne of Beery in the dayes of Vzziah, Ioatham, Achaz, Hezechiab, Kings of Iuda: and in the dayes of Ieroboam the sonne of Ioash, King of Israel.*

1. **H**is Title or Inscription setteth forth the Author of the Prophecie, God: the Preacher or publisher thereof, *Hoshea*: the time that he executed his Prophetickall function, 43. yeares at the least: for so many there are from the very last yeare of *Ieroboam* the sonne of *Ioash*, to the first yeare of *Hezechias*, to bee reckoned in this sort. The last yeare of *Ieroboam* was the 39. of *Uzzia* or *Azaria*; *Uzzia* or *Azaria* reigned 13. yeares more (52. in all) *Ioatham* (after him) 25. *Achaz* (*Hezechiab*s father) 14.

The knowledge of the time helpeth much, and bringeth a great light to the vnderstanding of the Prophecie, because of the many accidents that fell within that compasse in the Kingdome of *Israel* to the Kings thereof, of whom he maketh often mention, and liued himselfe to see most of the things that heere he prophecieth, and so was able the better to make vse of it vnto the people; vnder that one of *Ieroboam* the sonne of *Ioash* (when our Prophet first began)

The Calling of the Iewes.

all the Kings of Israel are comprehended in this place, as many as reigned from him to Hezekiah.

The authority of this Prophet cannot be called in question: He is cited by our Saviour Christ, *Math. 9. 13. & 12. 7.* by the Euangelist writing by Gods Spirit; *Math. 2. 15.* and lastly, by the Apostle Paul, *1. Cor. 15. 55. & Rom. 25. 26.* where he voucheth him by name.

^a Hebr. *A Wife of whoredomes, and children of whoredomes.*
 2. The beginning of that which Iehouah spake by Hosea: And Iehouah said vnto Hosea, Goe take vnto thee a ^a Wife, an Harlot, and children begot in fornication; for the Land hath greatly gone a whoring^b, departing from Iehouah.

^b From after Iehouah.
 3. So he went and tooke Gomer, a ^c woman of Diblaim: who conceived and bare him a sonne.

^c Daughter.
^d Bloods.
 4. Then said Iehouah vnto him, call his name Izreel: for yet a little while and I will visite the ^d slaughters of Izreel vpon the house of Iehu, and will make the Kingdome to cease in the house of Israel.

5. And it shall be in that day: that I will breake the bow of Israel, because of the valley of Izreel.

2. The summe of the Prophecie, is a fearefull denouncing of Gods iudgements against the people for their sinnes, &c a sweet publishing of mercies to a small remnant, the little handfull of Gods Elect, it is all typicall or declaratiue of the Type.

The typicall part, which hath also an application going with it) in the three first Chapters, vnder two types; where of the first (in the first and second Chapter) is of a Wife, an Harlot, and Children begot in fornication; whom the Prophet is willed to take, not as though hee should take the mother and them together (which could not bee, they being borne after) but because from a wicked and vncleane mother, hee was to haue base and misbegotten Issue.

Whether the Prophet in truth tooke such a wife, which God commanding, cannot be dishonest; or as rather must
 be

be thought by way of similitude only and comparing himself with a man marrying in that sort, to tax the peoples infidelity and falling away from God by spirituall adultery with their false Gods and Idols.

This Wife, an Harlot figureth the Kingdome of the Israelites that went a whoring from God, their lawfull Husband, to whom they were espoused.

3. Shee is called *Gomer*, that is to say, entiertie or perfection; for that the whole body of *Israel* was vouchsafed the honour of this spirituall marriage.

Shee is said to be a woman of *Diblah*, or out of *Diblah*, that wast and hnge wildernesse which you reade of, *Ezech.* 6. 24. to shew that, not their merit, but Gods free and gracious goodnesse aduanced them to that estate and dignitie.

The three Children begot in fornication, figure the iudgements which by so many degrees were to light vpon this people, every one heauier than the other.

4. The first Child is a son, whose name was *Izreel*, by the name of the ten Tribes Mother-Citie: figuring the ruine of *Ishues* house, and of the Kings of *Israel* in his line, which is set forth.

First, by the circumstance of time, that it should come quickly to passe: for *Zachariah*, *Ieroboams* sonne, reigned but 6. moneths; then *Shallum* the sonne of *Iabeesh* conspired against him, slue him, and reigned in his stead.

Secondly, by the effects, that from that time forward God will weaken the force of the whole State and Kingdome, by home dissentions and forraigne warres.

Thirdly, by the cause of this iudgement, because saith he, *of the valley of Izreel*; that is, the slaughters and massacres which *Iehu* made there; which, albeit God had commanded and was well pleased with, yet for that he did it not with an vpriight heart, God iustly punished it in his posteritie.

6. Afterwards she conceived againe and bare a Daughter,

^a I will not adde any more to and Iehouab said vnto him, call her name Lornhamab: for I will no more haue mercy vpon the house of Israel, that I should any way forgine them.

7. But on the house of Iuda I will haue mercy, and will saue them by Iehouah their God: and will not saue them by bowe, nor by sword, nor by battaile, by horses, nor by horsemen.

6. The second Child is a Daughter, named Lornhamab, that is not obtaining mercy, it figureth the vtter desolation of the tenne Tribes, begun by Tiglah Pileser, King of *Assur*, when he carried away captiue the Reubenites, Gadites, & halfe tribe of *Manasse*. 1. Chron. 5. 26. and perished by *Salmanser*, who vterly ouerthrew the residue of the Kingdome of *Israel*, 1. King. 17.

This age is compared to a Daughter, because from that time forward, after the bow of *Israel*, that is, all their power and strength so broken, they should bee no more able to defend themselves, than if they were a common-wealth of women. Their misery in this behalfe you haue aggravated two wayes.

First, that it shall be without hope of restitution. God will not haue mercy on them to pardon their sinnes and graciously to restore them after they are once carried Captiues.

7. Secondly, by Gods contrary dealing with the house of *Iuda*, whom the *Aramites*, and they confederating together did most maliciously seeke to ruine.

These he saith he, will saue for his mercies sake, & sheweth how and by whom; by Iesus Christ true God and true man, the ground and foundation of the Couenant, and of all Gods promises, whom in the fulnesse of time God would send among them: not by their owne forces, nor by any forraine helps. The meaning is, the Tribe of *Iuda*, notwithstanding their captiuitie in *Babylon*, from the which he will set them free, shall continue a Tribe still, and certaine some principality, and forme of Government till *Shi-*

Iob (which is his sonne) doe come and that the Gentiles belecue in him.

8. Now when she had weined *Lorubamah*: Shee conceived and bare a sonne.

9. Then said *Iehonah*, call his name *Loammi*: for yee are not my people neither will I be yours.

10. Yet the number of the Children of *Israel* shall be as the sand of the sea which cannot be measured, nor tould: and instead of that it was said vnto them, yee are not my people, it shall bee said vnto them, yee are the sonnes of the liuing God Almighty.

11. When the Children of *Iuda* and the Children of *Israel*, gathering themselves together and setting ouer them one head, shall come vp out of the Land: for great shall the day of *Izreel* bee.

8. The third Childe which she bare after the weaning of the former, that is to say, after that the patience of God had long expected for their conuersion, and found no amendment, but a desperate going on in sinne, is a sonne.

9. *Loammi*, not my people, figuring the finall reiection and casting off of the whole Nation of the Iewes for refusing the Lord of life: (whom the Father sent to saue them) that they should bee no longer his Church and people.

2. Posit.
Rejection.

10. But the sharpnesse of this sentence, the Prophet, by way of correction of his speech doth qualifie and temper with most heauenly comforts, the sweetepromises of the Gospell: for,

First, how soeuer the whole Nation of the Iewes is thus to bee abandoned, yet at the last a Church shall bee gathered of them through grace, and that no small multitude, but a number numberlesse; when looking with sorrow and true repentance vpon him whom they haue thrust through: they shall be made not his people only, but the sonnes of the liuing God.

5. Posit.
Cal.

Secondly,

The Calling of the Iewes.

44. Posit.
All nations em-
bracing Christ.

Secondly, the Gentiles shall together with them embrace the Gospell; for so is this place expounded: *Rom. 9. 24. 25.* and *1. Pet. 2. 10.* yet of necessity the calling of the Gentiles heere pointed at, must be extended that which is after the Iewes conuersion; but that serueth well to warrant the first inceptions of their calling: to which purpose the Apostles doe there apply it.

8. Posit.
Ten Tribes.

Thirdly, the renne Tribes as well as *Judah* shall be vouchsafed this honour, to bee called to the participation of Christ.

29. Posit.
One Kingdome.

Fourthly, the vnion of them into one body and one Religion; for they shall all submit to one head Christ, and make but one Kingdome.

23. Posit.
Dwell in their
Country.

Fifthly, their returne vnto *Ierusalem* againe comming out of the Countries whether they were dispersed: there to re-edifie and set vp his spirituall worship and seruice.

38. Posit.
Multitude of
of belicuers.

Sixtly, the greatnesse of this worke: for great, saith hee, shall the day of *Israel* bee; great, in regard of their great distresse, the sorest time of affliction that euer was; great, in regard of their great deliury, farre to be preferred before their deliuerance out of *Egypt*; great, in regard of the great destruction of their great enemy that shall fall before them. Lastly, (which it seemeth the Prophet heere doth specially respect) great in regard of the great and maruellous encrease of the Church, the plentifull seede which God will sow in the same (as *Esay* did also prophesie, *Esay 49. 50. 51. &c.* multiplying them with men as it were with flocks of sheepe, *Ezech. 36. 38. Jer. 31. 37.* which is the number numberlesse, whereof he spake in the former verse.

Seauenthy, heere vpon a new name is giuen to this people to be called *Israel*, or the seede of Gods owne sowing: And so by a *Paranomasia* or allusion of speech, hee doth elegantly open another, and a more sweet etymologic of that name which before serued for the threatning of Iudgement, heere it is vsed to note the promises of grace from God, as it is *Chapter. 2. 16.* which place doth answer vnto this, and openeth the meaning of it.

The

The receiued opinion is, that the second Child *Loruhamah* figureth the captiuity of the Reubenites, Gadites, and half tribe of Manasseh, & the third child *Loammi*, the captiuity of the rest of the ten Tribes: But that canot stand: for,

First, in the second Childe hee expressly nameth the whole house of Israel, *vers. 6.*

Secondly, he opposeth them to the house of *Juda*, *vers. 7.* not to the residue of those tribes of Israel.

Thirdly, the iudgement threatned in the third Childe, is after *Iehouah* Christ his comming into the world, by whom *Juda* should bee saued; whilst the other remained Captiues, *vers. 7.* Therefore the captiuity of the ten tribes must go before the third Childe borne.

Fourthly, the reiection (spoken of in the third Childe) doth properly and aptly concerne the Iewes that were at Christs comming, not those led away by *Salmanazar*.

Fifthly, the promise of restoring *Juda* no lesse than *Israel* sheweth that they had their part in the former threatnings.

Sixty, the mother of these Children is called *Gomer*, that is to say, entiertie or perfection, *vers. 3.* The very name teaching vs that the type extendeth as well to the tribe of *Juda* as to the other tribes. And therefore they must needs bee meant by the third Childe, and Consequently all Israel by the second: vpon this one thing well obserued dependeth (in a manner) the true vnderstanding of the whole Prophesie; for hereby is euident that the three first Chapters, and consequently the last foure, which in effect are but an explanation of the promises in the former, are to be referred to the Kingdome of Christ to be set vp among the Iewes in the last dayes which we expect, & is yet to come.

CHAP. 2.

1. Say unto your brethren, O my people, and to your sisters, O thou that hast obtained mercy.

2. Plead with your Mother, plead, how she is not my wife, neither am I her husband: That she put away her fornications out of her sight, and her adulteries from betwene her breasts.

Bb

3. Left

3. *Left I strippe her naked, and set her as the day shee was borne; and disposing her as in a wildernesse, and setting her as in a drie land, doe make her dye for thirst.*

Of Whoredomes.

4. *And shew no mercy to her Children, for they bee children begot in fornication.*

Hitherto of the Type: The Application standeth of three parts; euery one expressing more clearly than other, the Peoples Apostasie, and falling away from God: the miserable condition which this Apostasie should bring vpon them, and the gracious promise of restoring them againe. All which things were so handled in the three last verses of the former Chapter.

3. Post.
Remnant.

First, therefore is an exhortation to true repentance; for feare of Gods iudgements, vttered by an Apostrophe, or turning of the speech to the poore remnant of Gods elect, whereby is giuen to vnderstand, that there shall still remaine a holy seede in the midst of this dereliction, whom the Prophet heere inuiterh to a most religious and holy duty.

That by wholsome admonitions they would stay and hold vp their declined Synagogue from vtter falling away, O you my people of either sort, not of the tribe of Iuda only, but euen of the other tribes; for to them also the promise doth belong, *Ier. 37 &c. Ezech. 37. 16. &c.* and else-where) as many of you as shall obtaine grace to escape out of the slavery of sinne and Sathan, into the glorious libertie of the sonnes of God, stirre vp one another by holy exhortation.

2. And all of you together stay and hold vp the declined Synagogue and Church of Israel; By reprobuing her for her sinnes, those spirituall whoredomes that haue broken the marriage bond betweene God and her.

3. And by threatening betimes, before her fall and finall desolation come, the Iudgements of God, both vpon her selfe, by an vtter depriving her of all his gifts and graces, (which in the Scriptures are compared with waters, and the

The Calling of the Iewes.

187

the lacke of them with the drie and barren desert.)

And vpon her Children the particular members of that Synagogue, who loue and liue in the adulteries of their mother.

With some hope neuertheleffe of grace and of forgiuenesse, if shee returne and seeke the Lord, as by the word least is secretly giuen to vnderstand.

5. For their mother hath plaid the harlot, *see* that conceiued them hath dealt shamefully: for shee said, I will goe after my Lovers, that giue me my bread and my waters, my wool and my flaxe, my oyle and my drinkings.

6. Therefore, behold, I will hedge thy way with thornes, and ^a reare a wall that she shall not finde her pathes.

(a) Wall, a

7. And though shee follow after her Lovers, yet shall shee not ^{wall,} come at them, though shee seeke them, yet shall shee not finde them: that at the length shee shall say, I will goe and returne, to that my former husband, for then was it better with mee, then now.

8. For she knoweth not that I gaue vnto her, the corne and the new wine and the oyle: also that I multiplied vnto her silver and gold wherewith they made Baal.

9. Therefore will I returne and take away my corne in the time thereof: and will deliuer my wooll and my flaxe, ^a which (a) To haue covered her nakednesse. ^{uered.}

10. That I may vncouer her leudnesse in the sight of her louers: and no man shall deliuer her out of my hand.

11. And I will cause all her mirth to cease, her festinall, her new moone, her Sabbath: and all her solemnitie.

12. And I will lay waste her vines and her figtrees: whereof she hath said: These are my rewards that my Lovers haue giuen me: and I will make them a forest, and the beasts of the field shall eate them.

13. So will I visite vpon her the dayes of Baalim, wherein she burnt incense to them, and decking her selfe with her earring and her iewel, went after her Lovers: but forgot mee, the speech of sebonah.

5. In the second part, you haue a declaration of their sin & of the miseries inflicted for the same, which are the reason why God so calleth vpon his people, to vse this exhortation.

The sinne is exprest to be her going a whoring impudently and shamelesly after strange Gods and People, contrarie to the dutie of a Wife. Not onely so, but a wicked setting of her selfe to the like sinnes heereafter, all mixed with extreame ingratitude, in that shee ascribed vnto these strange ones the thankes of all shee did possesse.

6. Then come the miseries inflicted for the same, wherein Gods purpose was to keepe her by croises and afflictions (as vnruely beasts by walles and fences are kept within their pastures) from being able to fulfill her desire of committing fornication with them.

7. Though neuer so much she hunt and follow after it, that by this meanes breaking her obstinate and froward heart, she may come vnto repentance, and betake her selfe to God her lawfull husband, whom to her losse she had forsaken.

8. And the better to imprint these things in their mind he repeareth both the sinne, their idolatry and blinde ingratitude, that not only would not know the hand from whence so many and so great blessings came, but to the dishonour of God bestowed them vpon Idols.

4. Polit.
Desolation.

And the miserable condition which this should bring vpon them: for,

9. Stripping them of all the comforts and commodities of this life, and freeing his creatures out of the possession of those vniust owners, who so wretchedly abused them to a wrong and contrary end then God hath giuen them: for,

10. Hee will expose them to publike shame and infamie.

11. Secondly, all outward forme of Gods worship, (the solace, and ioy of their life shall be taken from them.

12. Thirdly, the Countrey they rooke such pleasure in, not looking vp to God that gaue it, their fruitfull and pleasant

fant Gardens, Orchards, and Vineyards, shall be turned into a wilderness.

All which things we see haue fallen more heauily vpon this people, than euer they did vpon any nation.

13. Idolatrie (wherevnto he resorteth to shew how iust the sentence is,) the cause of all this, which shee so diared on, thinking no paine too much, all cost too little, to compass her desires, and followed it so hard making a trade of it, that transported with blinde loue, shee forgot her law-band.

By this of Idols, which hee mentioneth according to the state of those times, is meant, the worship of false Gods whatsoeuer, as all worship is that looketh not to God in Christ.

14. *Therefore, behold, I will allure her, and bring her into the Wildernesse, and will speake to her heart.*

15. *And I will giue her her Vineyards from thence, and the valley of Achor, for the doore of hope: that shee shall sing there as in the dayes of her youth, that is, as in the day when she came out of the Land of Egypt.*

14. The third part of the Chapter hath a promise of the Jewes restoring, vttered Allegorically by an elegant allusion to the whole manner and course that it pleased God to vse for the bringing of that people into the Land of Canaan when they came out of Egypt.

First, the power of his spirit mouing her as hee sent *Moses*, and *Aaron* to inuite them whilst they were slaues in Egypt.

Secondly, the sore distresse she shall be in, vpon making head to repaire to her owne home, As the Israelites were when God led them into the wilderness, and there made them to wander so vp and downe, see *Ezech. 20 35. 36.*

Thirdly, the promises of God vpholding her the whilst, as his word and the Symbole of his presence strengthened the Israelites in their toylefome iourneyes.

13. Post.
Dwell in their
Country.

15. Fourthly, the bringing of her into her owne country againe, freed and deliuered out of that desert, those troubles and calamities which he spake of the first time of affliction, (as *Daniel* prophesieth, *Dan. 12. 1.*) that euer was since there was a nation vnto that day: This the Prophet setteth before their eyes, by pointing at the ports and gates whereby this people, hauing wandered first a long time in the wilderness, were brought from the desert beyond *Jordan* vnto the higher side: for the first doore and entrance as it were into the Land of promise which they so hoped and wished for, after they were once passed *Jordan*, was the valley of *Achor*, famous for the story of *Achan* stoned there.

36. Post.
Spirituall gra-
ces.

Fifthly, faith, hope, and spirituall blessings, a pledge and earnest pennie of the promised inheritance: as the first footing ouer *Jordan* and the fruitfulness of those soyles, lifted vp their hearts with a certaine expectation of a thorrow possessing of the whole country.

Sixtly, the ioy of the Church restored to her ancient seates, as both men and women, *Miriam* and the maidens song when they came out of *Egypt*.

And so hee lifteth vp their hearts to the waiting for of another, and a more famous deliuerance, when as in the yeare of Iubile, they shall not onely returne to their possessions againe, but haue the same accompanied in their native soyle with spirituall freedome from sinne and Sathan, and with such noble graces, and first fruits of the spirit.

40. Post.
107.

16. And it shall bee in that day the speech of *Iehouah*, that thou shalt call mee my Husband, and shalt call mee no more my Baal.

17. For I will take away the names of Baalim out of her mouth: yea, they shall be no more remembered by their name.

18. And in that day will I make a conenant for them with the beasts of the field, and with the fowle of the sheauen, and with that which creepeth vpon the earth, and breaking the bow and the

The Calling of the Iewes.

191

the sword, and the battell out of the Land, I will make them to lye downe in safety.

19. And I will espouse thee vnto me for euer: I will, I say, espouse thee vnto me in righteousnesse, and in iudgement, in kindness and in mercy.

20. And will espouse thee into mee in faith, that thou maist know Iehonab.

21. It shall bee also in that day, that I will heare the speech of Iehonab, I will heare the heauens, and they shall heare the earth.

22. And the earth shall heare the Corne, and the new wine, and the oyle; and they shall heare IZREEL.

23. For I will sowe her for me in the Land, and I will haue mercy vpon Lornhamah: and will say vnto Loammī, thou art my people, and he shall say, my God.

16. In the fourth part of the Chapter are Euangelicall promises made vnto the Iewes being restored and brought home.

First, her receiuing of Christ: acknowledging him for her iust and lawfull Husband, and calling him by that name.

5. Posit.
Call.

17. Secondly, Reformation of the Church from all corruption in Gods seruice, noted by that one of rooting our Idolatry.

34. Posit.
Puritie.

18. Thirdly, the Churches safety through Gods speciall care and protection, making the verie beasts of the field and all things, to be at peace with them.

41. Posit.
Safety of the
Church.

19. Fourthly, hee will communicate vnto them all good both the fountaine of good, and the streames flowing from it.

The fountaine is the betrothing vnto Christ, that is, their spirituall coniunction with him, which the Apostle calleth a taking of them to. *Rom. 11. 15.* enlarged.

First, by the constancie and eternitie of it.

43. Posit.
Perpetuity.

Secondly, by the fundamentall cause, the righteousnesse and mercy of God, to whom in my iudgement these words

The Calling of the Iewes.

are to be referred: As *Rom. 3. 24, 25, 26. 1. Pet. 1. 1. 1. Job. 1. 9.* But if you list to vnderstand them otherwise then is this spirituall coniunction with Christ heere secondly enlarged by the gifts and graces going therewithall, and which hee will bestow vpon them, which are of two sorts.

First, righteousnesse and iudgement, then kindnesse and mercy; one noting the sincerity and integritie of their wayes: the other, their prompt and cheerfull performance of all brotherly duties. But the former sence agreeth better.

26. Posit.
Spirituell gra-
ses.

20. Thirdly, by the instrument or means of apprehending all this, and making it their owne; euen faith which is the true and sauing knowledge of God.

21. The streames flowing from this fountaine of our coniunction with God, are all manner of blessings.

27. Posit.
Fruitfulnesse of
the Land.

First, temporall, in the fruitfulnessse of their Land: all the creatures in heauen and in earth conspiring as it were together, and in their kinde desiring it at his hands.

22. God will furnish abundantly for the Churches good the remnant of that *Israel*, whereof hee spake before *Chapter 1. 2.* which are her Children of the seed of *Isaac*, begotten through faith in Christ.

35. Posit.
Covenants.

22. Secondly, Gods couenant with the whole Church, the naturall mother of the true *Israel* & with her children, who before hee said, hee would haue no pity of; nor they should be none of his: But now hee promiseth to except those remnant, the true griffes, and Plants wherewith he wil sow his Church.

And so haue you admirably set forth the beauty of the holy Citie, new Ierusalem, comming down from God out of Heauen, furnished as a Bride trimmed for her husband, *Reu. Chapt. 21. 23.* that is of the Church of the *Iewes* when they shall embrace Christ.

CHAP. 3.

1. Afterwards Iehouah said vnto mee, yet goe, loue a woman beloued of a friend, and playing the adulteresse: Such as is Iehouahs loue toward the Children of Israel, and they looke to other Gods, and loue flaggons of wine. (a) Grapes.

2. So I bought her me for fiftieene shekels of siluer, and for an homer and a halfe of Barley.

3. And I said vnto her, many dayes shalt thou abide for mee, play not the harlot, nor bee another mans: likewise will I for thee.

4. For many dayes shall the children of Israel abide without a King, and without a Prince, and without sacrifice, and without a statue, and without an Ephod, and without Images.

5. Afterwards shall the children of Israel returne, and seeke Iehouah their God, and Dauid their King: and ^bfearesfully shall (b) Shall feare so Iehouah, come to Iehouah and his goodnesse in the last dayes.

1. The second Type not much vnlike former, together with the declaration of the Type, are both in this Chapter.

For the Type hee taketh a woman espoused, and to bee married, but long put off for her adulteries.

As God hath loued and betrothed the Israelites, but for their idolatries a great while neglected them, whom yet in the end hee will be pleased to ioyne to himselfe in spirituall marriage.

It riseth in these degrees.

First, God in bidding the Prophet to loue a woman that had plaid the Adulteresse, intimateth his loue and purpose to call them home, euen when they went a whoring after strange Gods, forsaking the true worship & seruice of God in Christ.

That is meant after the manner of those times, by looking to other Gods and louing bottles of wine: for in those Sacrifices to Idols, the manner was to drinke wine abundantly.

3. Posit.
Remnant.

Secondly, the Prophet bought her, which I interpret to bee the setting apart of a remnant, whom hee would afterwards call with a holy calling and marry vnto himselfe.

3. The price he paid 15. pieces of siluer, and an homer and a halfe of Barley: vnder that the Law requirerh for a bondslauce, *Exod. 21. 32.* (and slaues onely were saleable) noteth her vilde and base condition at the time, worse then any slaue, whether you consider her spirituall thraldome, or miserable dispersion among the nations: for of all people in the world they are now the basest & most contemptible.

3. Fourthly, the long continuance of this their slavery, hauing beene in that estate almost 1600. yeares since the destruction of their Temple and Citie by *Vespasian*.

4. Posit.
Desolation.

Fifthly, the vtter desolation which shall bee among them all that while: by allusion to the last, *Deut. 21. 13.*

5. Posit.
Call.

Sixtly, Gods promise to call them home by faith and true repentance at the last, in that hee is pleased to stay for them till the time that they also shall be ioyned in spirituall wedlocke.

4. Posit.
Desolation.

4. Thus farre of the Type: The signification of the Type expresseth cleerely.

First, their long desolation and miserable state of things all that while, in that they shall haue no forme nor face of Church or Common wealth, no, nor of a corrupt, or depraued Church.

5. Posit.
Call.

5. Secondly, the promise of their conuersion, that in the last dayes or last yeare: as *Ezechiel* hath it, *Ezech. 38. 8.* they shall embrace Christ their King (who is called heere *Iehouah* and *Dauid*) kisse the Sonne, and with feare and trembling submit themselues vnto his Kingdome, for all the while they reiectd him, they were without God in the world. *Ephe. 2. 12.*

CHAP. 4.

1. Heare the word of Iehouah, yee children of Israel: for Iehouah hath a controuersie with the Inhabitants of the Land, because there is no faithfulnessse, nor kindnesse, nor knowledge of God in the Land.

2. By swearing, and lying, and killing, and stealing, and who-
ring: they doe breake out, that a murders touch one another. (a) Bloods touch

3. Therefore the Land shall mourne and every one that dwel-
leth therein shall become feeble, both the beasts of the field, and (b) with the
the foule of the heauen: yea also, the fishes of the Sea shall bee ta-
ken away. beasts, and with
foule.

4. Yet let not a man contend, neither let a man rebuke:
for thy people are as they that contend with the Priest.

5. Therefore shalt thou fall in the day, and the Prophet shall
also fall with thee in the night, and I will cut off by another.

6. My people shall be cut off for lack of knowledge: because thou
hast reiected knowledge, I will also reiect thee from being a Priest
to me: and seeing thou hast forgotten the Law of thy God, I will
also forget thy children.

7. As they were encreased, so they sinned against mee: I will
change their glory into shame.

8. They eate vp the sinne of my people: Therefore vpon their
iniquitie doe they set their heart.

9. Wherefore there shall bee like people, like Priests: when
I shall visite his wayes vpon him, and render vnto him his
doings.

10. For though they eate, yet shall they not haue enough,
though they commit fornication, yet shall they not breake forth in
multitude: for they haue left of to obserue Iehouah.

11. Whoredoms, and wine, and new wine take away the
hearts.

12. My people aske counsell at their stock, that their staffs
may tell them: for the spirit of fornication causeth them to erre, (a) From vnder
that they goe a whoring, a turning from their God. their God.

13. They sacrifice vpon the toppes of the mountaines, and
burne incense vpon the hilles vnder the Oake, and Poplar,
and

The Calling of the Iewes.

and Elme, because the shadow thereof is good: therefore your daughters play the harlots, and your spouses commit adultery.

14. *Should I not visite your daughters because they play the harlots, and your spouses because they commit adultery? Because these with harlots doe separate things which they may sacrifice with whores: yee verily, the people that doe not understand shall be ruined.*

1. Hitherto of the typicall part of this Prophecie. That which is declarative of the Type standeth vpon two parts, as the Type it selfe doth.

First, the sinnes of the people and Gods iudgements vpon them for the same.

Secondly, the promise of grace, peace and reconciliation to a little remnant.

The former of the two hee comprehendeth in three Sermons.

Whereof the first (in this fourth Chapter) hath a notable reproofe of the Israelites sinnes, three in number: vnfaithfulnesse, inhumanitie, ignorance of God, and an en-replaced threatning of Iudgements for the same.

Both first propounded, and afterwards amplified and enlarged.

2. Their vnfaithfulnesse and perfidious treachery: breaking all the duties of the second Table, in most outrageous manner like a current or a streame that cannot bee kept within any bounds: insomuch that euen bloudshed, and murder were growne so common, that dead carcases lay by heapes one vpon another.

3. But the punishment should bee, a wofull calamitie and generall plague vpon the whole Land, & all the commodities of it.

4. Their barbarous inhumanity, noted to bee so great that they can abide no reprehension, so as it were but lost labour to goe about to admonish them: They are so fierce, that there is no dealing with them, but they doe all manner of wickednesse, obstinately and with an high hand; and there-

therefore are in as great fault as those that hearken not to the Priest.

5. But since they will not be set to rights, they shall stumble and fall, and that presently, both people and Prophet, one with another, yea their Kingdome and mother Citie.

6. The ignorance as well of the people as of the Priests, maketh that both Priests and people shall be reiected.

The Priests, from their Priestly function, which they haue so abused, for their lippes ought to haue preserued knowledge, the people from being any more his.

7. An vnworthy thing that the Priests, especially should so much forget themselves and sinne so bawouly against the Lord, by whom they were so much aduanced: But those that honour God, hee will honour, and such as despise him, shall be set light by.

8. They (which is horrible to imagine) because their liuelihood groweth by the sacrifices of the People, are so farre from finding fault with the peoples sinnes, that contrariwise all their heart and minde is to haue them sinne, and as much as in them lyeth they bring in a license and impunity of sinning, to serue their owne bellies and ambitions, because by the peoples sacrifices for sinne, they haue wherewith to maintaine their gormandizing and filthy pleasures.

9. But both Priest and People shall smart for it and reape according as they haue sowne.

10. To gormandizers and voluptuous liuers, shall come famine and the plague, wherewith themselves shall be consumed, as at the siege of *Samaria*, so farre shall they be from being full or multiplying.

11. Howsoeuer, their whordome and gormondizing so take away their heart that they heede not Gods threatenings, nor his iudgments, though the same lie neuer so much vpon them, and that they are in the very midst of them.

12. Those that commit spirituall fornication and forsaking God, runne a whoring after Idols, in euery place

The Calling of the Iewes.

where they can meete with them: God will pay it into their bosomes by home adulteries and fornications.

14. To the ruine of them and their families, iustly and righteously; when as they are carried so headlong to adu-
rie, that they sliue not to make choyce at home of the best
and sweetest morsels, which vnder colour of religion, they
deuoure openly with their strumpets.

15. Though thou Israel plays the harlot, yet let not Iudab
offend: And goe not yee to Gilgal, nor goe vp to Bethanen, nei-
ther sweare Iehonah liueth.

16. For as an unruly heifer Israel is unruly: now will Iehonah
feede them as a Lambe in a large place.

17. Ephraim is confociate to ^a Idols, let him alone.

(a) Bugges.

(b) In going a

whoring they

goe a whoring

(c) Shiddi.

18. Their bibbing of wine is unruly: they ^b continually goe
a whoring, they loue gine yee, her ^c protectors are ignominie
it selfe.

19. The winde shall binde her vp in her wings: and they shall
bee ashamed because of their sacrifices.

15. From these premises groweth a conclusion, which
may goe for a second part of the Chapter, by way of Ca-
ueat to the tribe of Iuda, not to communicate with the Isra-
elites in their sinnes, not so much as to enter into their
borders, (as Gilgal was their border towne) for Idolatry
sake, nor to runne a whoring after the Idoll of Bethel, which
in scorne hee calleth Bethanen the house and mansion of
iniquity, much lesse to blaspheme God, and to take his
sacred name in vaine, swearing and binding themselves
thereby into idolatry.

16. Of which Caueat there be two reasons rendred; the
obstinate rebellion of the Israelites, and Gods seuerer iudge-
ments ready to seize vpon them; for euen as they are like
vntamed heysers, so will God giue them ouer as a sheepe
left at large in the open pastures for euery one to pray
vpon.

17. Wherefore their obstinacy in sinning is first set forth,
in

in regard whereof, hee wisheth *Iuda* to haue nothing to do with them: being Idolaters, rebellious, (for so their bibbing of wine doth make them) fornicators, bribers, to conclude, shamefull offenders: yea the Princes themselues, who for their place and dignity ought to excell in vertue, and to be the glory and protection of Gods people, are of all other the most infamous.

19. Then hee setteth forth the iudgement, that the winde as in her wings will binde them vp and reserue them into punishment.

CHAP. 5. 6. 7.

1. Heare this, O yee Priests, and attend, O yee house of *Israel* and yee the Kings house gine care, for to you pertaineth this iudgement: because yee haue bene a snare in *Mizpah*, and a net spread vpon *Tabor*.

2. They that turning aside to make slaughter ^a goe into deepe (a) *Dispen.* places: I am a correction to them all.

CHAP. 5.

1. The second Sermon is in the 5. 6. and 7. Chapters, wherein being to declare grieuous crimes in both the kingdomes of *Israel* and *Iuda*, and the punishments of God vpon them, he beginneth with an *exordium* to procure audience and attention to that which hee is to say, fetching arguments: first from their person, who all; to wit, the Priests, both the hedge Priests of *Ieroboam*, and the holy Priests of *Lewi*, the house of *Israel*, and the house of *Iuda*, which holding fast to *Dauid* (the King set vp of God) are called the Kings house, doe well deserue this sentence, being as guilty of capitall crimes, as thieues and robbers by the high way side.

2. Next, from the person of God to whom it belongeth by his word and by his rodde, to chastise these robbers, that are like to those that lurking in the caues and holes of the earth to murder poore soules.

The Calling of the Iewes.

^a Gen.

3. I know Ephraim and Israel is not hid from mee: that now O Ephraim, thou playest the harlot, that Israel is defiled.

4. They^a frame not their doings to turne vnto their God; for the spirit of fornications is in the midst of them, and Iehovah they know not.

5. Yea, the pride of Israel doth testifie to his face: therefore shall Israel and Ephraim tumble downe in their iniquitie, Iudah also shall tumble with them.

6. Let them goe with their flocke, and with their heard to seeke Iehonab, but they shall not finde him; he withdraweth himselfe from them.

7. Against Iehonab they haue dealt treacherously, for they haue brought forth strange children: now shall the moneth eate them vp, their parts.

8. Blow ye the Cornet in Gibeah, and the trumpet in Ramah: shent at Bethaven, let Benjamin behinde thee shent.

9. Ephraim shall be desolate in the day of rebuke: when among the Tribes of Israel I shall make knowne the same to be certaine.

10. The Princes of Iudah were like them that remooue the bound: vpon them will I powre out as waters, mine indignation.

3. After the Exordium, in the second place hee layeth downe their crimes; in body and soule rushing into all impietie.

4. Hauing no desire of reformation, nor to bring forth the fruits of true repentance.

5. And therewithall the punishment for their pride and arrogancie, being so great that it may serue for a thousand witnesses to conuince their wickednesse: they shall therefore fall and be cut off, both sorts of them, the ten Tribes, and Iuda.

6. So certainly, that they shall not be able with any externall seruice to appease the wrath of God, nor to escape his hand and iudgement.

7. And euen as they make no bones to breake their faith to God by spirituall fornication, mingling, as it were, their
their

their seedewith strange Gods and forreine people: so it shall it come to them which happeneth to women worne with adulteries, as *Ezechiel* speaketh that their monethly diseases, procured by inordinate lust cate vp and consume their bodies.

8. These Iudgements are garnished by a *hypotiposis*, or a liuely pourtraiture and representation thereof before their eyes: as if God did summon all the parts of the Land to prepare themselves for an vnhappy war. *Gibeab* the boulder of *Iuda*, *Rama* the boulder of *Israel*; *Bethauen*, in the Desert confining vpon both, but longing to *Bethel* and vnto *Israel* to conclude the Tribe of *Iuda*, scituate behind *Beniamin*.

9. For both *Ephraim* the flower of *Israel*, and all the *Israelites*, howsoeuer now they scorne my words and hold them for fables, shall one day feele the truth of them, being laid wast and desolate.

10. And vpon the Princes of *Iuda*, that peruert Church and common wealth, and breake the bounds of all lawes diuine and humane, will I power forth my indignation in most plenteous and abundant manner.

11. *Ephraim* is oppressed and crushed in iudgement: because he will, he goeth after the commandement.

12. Therefore was I as a moth vnto *Ephraim*: and as rottennesse to the house of *Iuda*.

13. But when *Ephraim* saw his disease and *Iudab* his sore, then went *Ephraim* vnto *Assur*, and *Iuda* sent to a King that would protect: but hee shall not bee able to heale you, neither shall hee cure you of the sore.

14. For I will be as a fierce Lyon to *Ephraim*, and as a young Lyon to the house of *Iudab*: I, I will teare and goe away, I will take vp and none shall rescue.

15. I will goe returne to my place, till they acknowledge the offence, and seeke my face: ^a when affliction is upon them, they ⁽²⁾ In affliction. will seeke me early, saying. vnto them.

The Calling of the Iewes.

CHAP. 6.

1. Come and let vs retorne to Iehonah, for he hath torne and hee will heale vs; hee hath smitten, and hee will binde vs up.

2. Hee will restore vs to life within two dayes: the third day hee will raise vs up, and wee shall liue in his sight.

(a) Shall know,
follow after.

3. And wee (*) shall know and proceed in the knowledge of Iehonah, as the morning whose going forth is steddy: and he shall come as the raine vnto vs, as the latter and seasonable raine vnto the earth.

4. What should I doe to thee, O Ephraim? What should I doe to thee, O Iudah; since your goodnesse is as a morning cloud, and as the dew^b dropping early, goeth away.

(b) Morning
as a man may
say.

5. Therefore heued I by the Prophets, I sware them by the words of my mouth; and thy iudgements were as the light that breaketh forth.

6. That I am delighted with kindnes and not with sacrifice; and with the knowledge of God more than with burnt offerings.

7. But they transgressed the covenant, as if it had bene a mans: there dealt they treacherously against me.

8. In Gilead they were euery one, a Cuy of workers of iniquity:

(a) Footstepped^a with bloody footsteps.

(if I may so

say) with blood.

9. And like to troopes waiting for a man, are the society of Priests: they murder after the manner as it was at Sechem; for they worke abomination.

10. In the house of Israel doe I see a horrible matter: There by the whoredome of Ephraim, Israel is defiled.

11. Yea, O Iudah, that Ephraim did put an earnest in thee: whilst I brought backe the captiue multitude of my people.

CHAP. 7.

1. Whilst I heale Israel, then is the iniquity of Ephraim discovered, and the^b exceeding wickednesse of Samaria; for they worke falshood: and the thiefe commeth in, the troope russeth forth.

(b) Wickednes-
(c) To.

2. Neither doe they say^c in their heart, that I remember all their wickednesse: now their doings compass them about, they are

are before my face.

3. With their wickednesse they make glad the King; and with their lies the Princes.

4. All of them are adulterers, as an owen heated by the baker; who leaueth off watchings after hee hath kneaded the dough untill it be leauened.

5. In the day of our King, the Princes haue made him sicke, with beat caught of wine: hee hath stretched out his hand with scornors.

6. For they haue applied their heart to lying in waite, as an Owen: which, whilest their baker sleepeth all night long, in the morning burneth as ^a a flaming fire.

7. They all waxe hot as the Owen, and eat up their Iudges: flame. (a) A fire of a
all their Kings fall, there is none among them that calleth vnto me.

11. In the third place followeth a Narration of the offences of both these people, five in number, with iudgements sureable thereunto.

First, will-worship and Idolatry; in preferring the ordinances of men before Gods institution: That albeit his Iudgements lay heauy vpon them, and crushed them to pieces, yet they were not therewith dismayed, but with a full swing, and with their whole heart went after the trash of mens inuentions only, because it liked them better, then follow Gods Commandements.

12. Secondly, when God by chastisements went about to reclaim them, wasting them as a moth doth a vesture, and as rottenness doth the bones.

13. They, though seeing and knowing it full well, be-rooker them not to God. But the Israelites and Menachen their King, they become tributaries vnto Asbur: Achaz the King of Iuda, hee flies vnto the same, as vnto a Bulwarke, though he shall not be able to doe them good.

14. Thirdly, neither Gods corrections, nor his Word mouing them to repentance, can preuaile to make them from their heart to seeke vnto him. Wherefore first hee

The Calling of the Iewes.

speakes of correction, wherein God as a gracious and loving father, thought that partly by carying a hard hand vpon them, renting and tearing them in peeces.

15. Partly by withdrawing his gracious presence from them, keeping Court as it were, at another place, they would confesse themselves guilty, and at the least in their affliction earnestly seeke his face.

CHAP. 6.

1. Secondly, he prescribeth a forme of their conuersion, what he would haue them to doe, and how to stirre vp one another.

First, in acknowledging, by repentance, Gods iust and righteous hand before vpon them.

Secondly, in apprehending through faith, the power of the same hand for their healing and repaire.

2. Grounding vpon his kinde and gracious nature, easieto be intreated, and full of mercie and compassion to poore repentant sinners: He will heale, hee will quicken, he will raise vp, we shall liue for euer before him.

3. And grow in faith and knowledge, as the light of the morning that groweth more and more vnto the stedy day, *Prou. 4. 18.*

To conclude, hee will abundantly bestow vpon vs all spirituall blessings.

4. But neyther of these, his word nor chastisements, or whatsoever God might doe else, could fasten vpon his people a sound and constant course of godlinesse. If any good motions rose within them, they quickly vanished and came to nothing.

5. The fourth sinne is, that albeit God seeing their inconstancie and sicklenesse in seruing him, caused his Prophets, their teachers and instructers, not onely to slay and reuise them with the horror of his deadly iudgements, that so they might be kept from euill, which is the first vse of the Minister, but to hold forth the light and lanterne of

of the word, that they might know what they ought to doe, and be brought to vnderstand and performe their duties, which is the second vse of the Ministry.

6. A thing more pleasing vnto God, than all sacrifices and oblations.

7. Yet they brake the bonds of couenant betwene God and them, as if they had had to do but with a mortall man, yea (which mightlie encreaseth the quality of their fault) where God so slew them, and shined vnto them by his Prophets, euen there, in that place, they made no conscience of transgressing against God, and falling to iniquity.

8. The whole land, euen all the parts of it; for in Gilead (the Country beyond Iordan) there was euery Citie full of malefactors, bloudy men, and murderers. A man might trace them in their wickednesse, through the very streets, for their footsteppes were in bloud.

9. The Colledge of Priests was a societie and fraternity of robbers that stand by the high way side, they kill & slay after the manner as it was at Shechem, impudently, shamelessly and audaciouly, in barbarous and sauage manner; a foule abomination.

10. The people of Israel haue horribly transgressed, and committed spirituall fornication.

11. Yea Iuda also hath wrapped himselfe in the same offences, and receiued from them the seede of Idolatrie; when euen them, saith God, (which aggrauatieth the offence) when I graciously brought backe my people from captiuitie oppressed of *Israel*, and of *Aram*.

CHAP. 7.

1. Their first offence is a greedinesse in sinning prouoking one another to all kinde of wickednesse: Set forth.

1. By a peeuisht disposition of theirs, when God meant most to doe them good. Euen as it fareth with a sicke patient, who the more carefull the Physition is to prescribe dyet for recouerie of his health, the more earnestly is hee carried to all kinde of surfetting and disorder, though it be the endangering of his life.

The Calling of the Iewes.

Secondly, by a distribution of their offences, for they abound both in flye and in open sinnes, lying, theiuey, robbery.

2. Thirdly, they are so farre from being abashed to thinke that God seeth and remembreth all their iniquity, as contrarily they bragge and boast of the multitude of their sinnes, euen as a man would doe of a guard of men that doe attend him.

3. Fourthly, all degrees, the King himselfe and his nobles, and as the people of the Land adulterate themselves.

4. Fifthly, all these runne as greedily after sinne, (that sin especially the sinne of adultery) as fire burneth in a hot ouen, when the Baker after hee hath kneaded his dough, ouertaken with sleepe, forgetteth to make it cleaue.

5. Sixtly, by the circumstance of time, euen that very day, when at the Kings Coronation, God is to bee serued, and the Prince and people to bee put in minde of their dutie, then they doe most of all runne ryot. The Princes, who by their grauity and wisdom should bee the stayes, and proppes of the common wealth, haue their hand deepest in this offence; not only themselves bibbers and tossepots, but forcing one another to drink, till they fall into a surfet.

The pinte and quart, moderate and reasonable measures will not serue their turne: but they must haue whole flaggons full of wine and drinke as wee say by the dozen. The King himselfe quaffes as well as they and ioyneth hands with beastly drunkards: so impudent in their wickednesse, that they scorne both God and man.

6. Well did I therefore, saith the Prophet, resemble them to an ouen; for they are as hot as any furnace, and furious vnto euill.

The King indeed, as the Baker dorch the ouen, ought to make cleane the common wealth, and by his power and authority to coole the heate and fury of the Princes.

But hee sitteth still and letteth all alone: that like the ouen which burneth all night long vnto the morning.

7. They

7. They set a fire with wine, conspire all of them against their King, his ministers and seruants, whereby they change their kings apace: for by their conspiracies many perish in a short time; wickedly if you respect the conspirators: but iustly and righteously, if you looke vnto the Kings themselues; for they are all wicked Kings: there is none of them that calleth vpon God.

8. *Ephraim, he mingletb himselfe among the people: Ephraim is as Cake not turned.*

9. *Strangers denoure his strength, and he knoweth not: yea, hoarinesse is sprinkled vpon him and he knoweth not.*

10. *And though the Pride of Israel testifie to his face: yet they doe not returne to Iehonab their God, nor seeke him for all that.*

11. *But Ephraim is like a silly done, without heart: to Egypt they call, to Assur they goe.*

8. The fourth and last part of this Prophecie hath a summarie repetition of the peoples sinnes and of Gods iudgements in that regard.

Their sinnes, first, consociating with strangers and making a mixture of their religion with the superstitions of the Gentiles. They neither hold them to the sincerity of Gods seruice, nor to the meere toyes and fooleries of the heathen; but frame to themselues a mingle mangle out of both. And therefore may well be compared to a Cake halfe tosted, neither hot nor cold, being as weevle to speake neither fish nor flesh.

9. Secondly, an incredible blockishnesse, without common sense.

That albeit the evils they endure of their confederates and allies, bring gray heares vpon them, and make them old before their time, yet they not onely not consider it:

10. But (which is their third offence) they are so proud and insolent, that for all this they turne away, and will not bee brought to God, but had rather ioyne themselues to

The Calling of the Iewes.

forreigne nations, then to seeke after him.

The fourth and last offence is their madde and foolish conforthing with strangers. So silly they are and without vnderstanding to pray in ayde of those whose minde is onely to spoyle and eate them vp.

12. *When they shall goe, I will sprede mynet vpon them, and bring them downe as the soule of the beauen: I will chastise them, as their congregation hath heard.*
 (4) According to the hearing of their congregation.

13. *Wo vnto them, for they haue flitted from mee, desolation vnto them, for they haue transgressed against me: when I am to redeeme them, then they speake vnto me with lyes.*

14. *And doe not crye vnto me with their hearts, when they boule vpon their beds: when for corne and new wine they assemblable and turne aside vnto me.*

15. *But when I binde vp and strengthen their arme; then doe they imagine mischief against me.*

16. *They retornee not to the most high, they are like a deceitfull bow, their Princes fall by the sword, comming from the rage of their tongues: this is their derision in the land of Egypt.*

12. The punishment is, that as the fouler taketh the Doue, so God will ensnare and catch these foolish ones, and lay vpon them the scourges and corrections threatned by his Prophets.

13. All because of their sinnes, especially their hypocrisie, which hypocrisie of theirs is set forth by a dissimilitude, when they haue need of mee that I am to doe them good, and helpe them out of trouble, in their difficulties and distresses, then they call vpon me: but all is nothing else, but meere dissimulation.

14. For they doe it not from their hearts; what face soeuer they set vpon it, whether it bee priuately in the night or openly in the day, yet in those times of their need in famine and want, they make a pretence, as if they would come towards me.

15. But when I, as a kinde Philition, hold vp their arme

arme, and bring them ease and comfort, they goe on in their wickednesse.

16. Turne they doe, but not vnto God, it is falsly and deceitfully: But they haue their reward according.

The sword that serueth to work their conspiracies, doth slay and kill the Princes. And this sword is whet on and sharpened by virulent tongues, setting debate betweene them.

These murders so rife, and their common and dayly plotting of stirres and troubles in the state, make them a scone euen to their friends and allies.

CHAP. 8. 9. 10.

1. Set the Trumpet to the roose of thymouth, and say, hee shall come: as an Eagle against the house of Iehonah: because they transgresse my couenant, and trespasse against my Law.

2. The Israelites crye vnto me: my God, we know thee.

3. Because Israel hath cast of the thing that is good: the enemy shall pursue him.

CHAP. 8.

The third Sermon touching the Peoples sinnes, and Gods iudgements for the same, in the 8. 9. and 10. Chapters, hath 5. parts.

The first part is a proposition of iudgements against the people of Israel, and the cause of those iudgements. The iudgements are first set forth by a military *Hypocypsis*, or liuely representation of the enemies comming against them, as if it were now a doing: then they are amplified by circumstances on the part of the enemy, and on the peoples part, of the enemy, that hee shall come swiftly and powerfully: on the peoples part; for that they are those which were before, through grace of Gods household: the causes are three.

First, Their reuolt and falling away from the Couenant betweene God and them, and from the Law wherein that Couenant is written.

E e

Second-

The Calling of the Iewes.

2. Secondly, Hypocrisie, calling vpon God, and making profession of his name, not in truth, but with a counterfeit faire pierie.

3. Thirdly, the renouncing of all good.

4. They haue set vp a King, but not by me: they haue made made Princes which I know not: of their siluer and their gold haue they made them ^a Idols, that Israel may be cut off.

^a Engget.

5. Thy Calfe O Samaria shall cast them off, when mine anger is kindled against them: how long will they not abide innocentie.

6. For he also is from Israel, the workman made it, and it is no God: for the Calfe of Samaria shall be broken in pieces.

7. Seeing they haue sowne the winde, they shall reape the whirle-winde: it hath no stalke, the bud shall yeeld no meale, if perhaps it doe yeeld, strangers shall swoop it vp.

8. Israel shall be swooped vp, now shall they be among the Nations as a vessell wherein is no pleasure.

9. Because these goe vp to the Assirian, a wilde Asse onely for himselfe: the Ephraimites hire louers.

10. Yea, because they haue kered among the nations, now will I gather them together: (for they haue begun a litle) because of the burden of the King of Princes.

11. Because Ephraim hath multiplied Altars to sinne: Altars are vnto him to sinne.

^b In the excellencies.

12. The things I prescribe vnto him ^b in the excellent documents of my Law, are counted as a strange thing.

13. The sacrifices of mine offerings, those that sacrifice flesh and eat, lehouah accepteth not: now will he remember their iniquitie, and visit their sinnes, that they returne to Egypt.

14. To conclude, Israel hath forgotten his maker, and hath built Temples, and Iudah multiplied fenced Cities: Therefore I will send downe a fire vpon the Cities of him, after it hath denoured the Pallaces of the other.

4. The second part, is an Enarration or larger declaring of those iudgements. First, against their reuolt being of

two kinds, one from the temporall kingdome of *Dauid*, figuring the kingdome of Christ; wherein what Kings soeuer they set vp, whether you consider *Ieroboam*, or any of his succellors, it was not from God, he knew them nor, nor approued them, because it was not according to the promise made to *Dauid*, but by the peoples rebellion, or their owne vsurpation. The other is from the spirituall worship, and seruice of God: and both these reuolts, the latter especially, shall be vnto their ruine.

5. For to speake of the latter, first, O *Samaria* that art the Kings chamber and Metropolitan citie, thy Calfe shall doe thee no good: Nay, it shall hurt thee exceedingly, and prouoke my wrath against thee. Thou that canst neuer away to keepe touch with God in the duties of spirituall wedlocke.

6. The reason thereof is rendred in detestation of Idolatrie.

First, from the cause, the nature and originall of these Idoll gods; men inuented them: so did *Israell* this as well as that other Calfe in the wilderness, which brought so many heauy plagues vpon Gods people.

The makers, are Smiths, Carpenters, and Artificers, a token it was not God.

The matter, is some course and base mettall.

Secondly, from the lamentable and fearefull destruction, not onely of the Idolls themselves, which shall turne into drosse and rubbish, but of the Idolaters their worshippers.

7. Set forth by three similitudes, as they haue sowne, so shall they reape, and a great deale worse too.

8. Secondly, they shall be swallowed vp, their substance eaten out and consumed.

Thirdly, they shall be as a vessell that none taketh pleasure in, despised of every one.

9. And touching the other kinde of reuolt, which wee set in the first place, the forsaking of the house of *Dauid*, and relying vpon forraine aide vpon the *Assirian*, that is,

The Calling of the Iewes.

whollie for himselfe, and hath no minde of helping others, seeking it with bribes and rewards.

10. Well may they bribe and hire, but this will be the end : The Israelites themselves shall fall by heapes, the nations whom they shall hire, shall come so tumbling in vpon them, as *Esay* told *Achaz*, *Esay* 8. Doe you not see it is prettily well begun already. Looke vpon the late example, that is yet now fresh and bleeding before your eyes : so you will the better beleue my threatening in that which is to come, I meane the sacking and carrying away of the Tribes beyond Iordan by *Pul* and *Tiglath Pileser*. If you aske me the reason, why God should be so angry with you, it is because you are so foolish, or so wicked rather, to send presents and tributes to the King of *Asshur*, (who in the pride and vanity of his heart, nameth himselfe the King of Princes, the mighty and most potent King) with the pilling, polling, and burdening of your subiects.

11. Secondly, he declareth the iudgements against hypocrisie. Their hypocrisie such and so great, by multiplying altars to sin against God, vainely and sinfully through their hypocrisie, abusing his name.

12. That the excellent things which God prescribed in his Law, those outward ceremonies of that sanctitie and holinesse, hee maketh no more account of, then if they were strange things, that he neuer heard of before.

13. The oblations and sacrifices hee taketh no pleasure in them.

But their punishment shall be, hee will remember their iniquitie and punish it in his time vpon those false persons that are faithfull, neither to God, nor to the King of *Asshur*, but goe their waies to Egypt after couenant made with the *Assirians*.

14. Thirdly, he declareth the punishment against their renouncing of all good. That it shall be as a fire to consume the cities of Iuda, and the pallaces of Israell. For Iuda was grieuousslie vexed by *Senacherib*, and Israell before that wasted and carried away captiue.

CHAP. 9.

1. Be not glad, O Israel vnto reioycing as other people that thou goest a whoring from thy God: louest a harlots reward in all the corne floores.

2. The floure and the wine-presse shall not feede them: and the new wine shall lye vnto her.

3. They shall not dwell in the Land of Iehouah: but Ephraim shall returne to Egypt, and in Assyria eate that which is vn-
cleane.

4. They shall not offer wine to Iehouah, neither shall those offerings be sweete vnto him: their Sacrifices should be vnto them as the ^ameate of mourners, all that eat thereof should pollute them-
(^a) Bread.
selves: for their meate, for their ^bdead, commeth not into the
(^b) Their soules,
house of Iehouah. as Levitic, 21.1.

5. What would ye doe in the day of solemnitie: and in the day of the feast of Iehouah?

6. For lo, they shall perishe by destruction, Egypt shall gather up, Memphis shall bury them: the ^cpleasant tents, for their
(^c) Tents of de-
filur, the nettle shall inherite, the thorne shall bee in their Tents, fire.

CHAP. 9

1. The third part of the Prophesie is a contestation against the Israelites ouer confident reioycing and pleasing of themselves in their present good estate, which maketh them of the true worship and seruice of God: for,

First, these men who despise the Law of God: and the iust obseruations thereof shall contrary to the Lawe are in the Countries whether they shall bee carried captiues, things impure and vncleane, no way acceptable vnto God, neither consecrated by offering the first fruits thereof as holy vnto him, nor any other way.

4. Againe, their sacrifices and oblations shall cease, it shall not bee permitted to them to offer drinke offerings to the Lord: And it were as good they did not: for their Sacrifices could not bee pleasing to him; because, if they did sacrifice, it could not bee done according to the Law.

The Calling of the Iewes.

which requirerh mirth and cheerefulnesse before the Lord when men sacrifice : whereas these in their captiuitie haue no cause but of mourning and heauinesse: for as the Law of God shuterh out meate offered for their dead ones, from comming into the Temple by the same analogie and proportion, the sacrifice of those than mourne are vngratefull ad not accepted of God.

5. Lastly, how can they celebrate the solemnities and feasts of the Lord, which are to be done with cheerefulness, and gladnes?

6. The third iudgement hee foretelleth, is death and horrible desolation, death euen in those Countries, whither they did flye for refuge. The desolation such as their pleasant tents and dwelling places, made to hide their treasures in, shall be ouergrowne with nettles and thornes.

7. *Come are the dayes of visitation, come are the dayes of recompence, let Israel know: the Prophet is a foole, the man of winde is madd, for the multitude of thine iniquity, the great priuie hatred.*

^aWith my God

8. Hee watcheth Ephraim ~~turned~~ ^{turned} to my God: the Prophet is a sware of a fouler in all his wayes, hee setteth priuie hatred in the house of his God.

^bThey deepen
corrupte.

9. They ^bcorrupt deeply as in the dayes of Gibeabzbe will remember their iniquity, he will visite their sinnes.

10. As grapes in the Wildernesse found I Israel, as the first ripe fruite in the figtree at her first time, did I see your fathers: they went to Baal peor and separated themselves to that shamefull one, and the detestations were according as they loued.

11. The glory of Ephraim shall flee away like a ^csmoke, from the birth and from the wombe, and from the conception.

^c I will bereaue
them from a
man.

12. But if they bring up their children, yet ^cwill I bereaue them that there shall not a man bee left: yea euen woe to them, when I depart from them.

13. Ephraim as as I see Tyrus, is planted in pleasant habitation: but Ephraim shall bring forth his children to the murder.

The Calling of the Iewes.

215

14. Give to them, O Iehouah, what thou shouldst giue: giue them a miscarrying wombe and drie breasts.

15. All their wickednesse in Gilgal; for there did I hate them for the wickednesse of their doings: out of my house will I expell them: I will lome them no more, all their Princes are unrulie.

16. Ephraim shall bee smitten, their roote shall drye up, they shall not bring forth frutes; yea though they beget children, yet will I slay the ^a dearest of their wombe.

^a The desire.

17. My God will reiect them because they hearkened not to him: therefore shall they be wandring among the nations.

CHAP. IO.

1. Israel is an empty Vine, hee bringeth forth fruit for himselfe; according to the multitude of his fruit, he multiplieth altars according to the goodnesse of his Land, they make goodly statues.

2. Their heart dimideth, now are they faulty: hee shall ^b behead, breake downe their altars, hee shall waste their statues.

3. For now they say, wee haue no King: for we feare not Iehouah, and what should the King doe to vs.

4. They haue spoken words, cursing ^c falsly in making a coue. ^a In vanitie. nant: And iudgement springeth up as hemlocke in the fetterowes of my field.

5. Because of the Calfe of Bethauen, shall the inhabitants of Samaria, euery one be affraid: when his people shall mourne for it, yea and his black ones who reioyce of it, because of the glorie thereof, for it is departed from it.

6. Hee also shall be brought to Ashur, a present to the King that will protect: Ephraim shall receive shame, and Israel shall blush because of his owne counsell.

7. Samaria's owne King shall be cut off like the foame ^d vpon ^a vpon the face of the water, ^e of the waters.

8. The high places also of Auen, the sinne of Israel shall be hewen downe: the thorne and the bistle shall come up vpon their Altars, and they shall say to the mountaines, cauer vs, and to the hills, fall vpon vs.

The

The Calling of the Iewes.

The fourth part of the Prophecie is a confirmation of denounced indgements, as certaine as if it were now come; that they may know and learne by miserable experience, how their false Prophets did seduce them, vttering nothing but vanitie and winde, and the froth of their owne imagination, to sooth vp the people, and nourish them in euill. The confirmation therefore is from two causes. One their sacrilegious disposition and wickednesse towards God. The other, their ciuill discords, and home diuisions, to the ruine of the Common-wealth, whereby many Kings rose vp in a short time.

8. When I speake of ciuill discord, I meane not onely that the Princes and people are interested in this businesse, but the Prophets themselves, which are set of God as watchmen to ouersee the people, and keepe them at one. They watch indeed, but far in another sort; for they watch treacherously, and perfidiously to betray the people, to set them at iarre: euen the godly among them, those that cleaue and hold fast vnto my God.

The diuisions and hartburnings of the people doe they take aduantage of, to set them together by the eares: so that this discord euen in the house of God, the Prophet in all his courses vseth as a fowlers grinne or snare to catch the poore soules, and to intrap them.

9. But both these things, a sacrilegious disposition and ciuill discords, are hereditarie euills to the house of Israel. And as they corrupt themselves this way, and throw one another into the depth of all iniquitie, sinning openly and shamelesly, like to that their Fathers did at *Gibeah*; so shall they be punished as their fathers were.

10. For, touching their sacrilegious disposition; compare first, what their fathers did to *Baal peor* in the wilderness, where I rooke as great pleasure in them, and they were as deare and precious vnto me, as grapes, and as the first ripe figs; but they forsooke me, & ioyned themselves to that shamefull Idoll: and as the way and heat of their spirituall lust did lead them, as they loved and liked, so did they

they multiplie Idoll. after their pleasure.

11. As *Ephraim* therefore treadeth this way in his fore-fathers steps, so shall hee be partaker of their plagues. The sonnes which are the pride and glory of their parents, I will make quicke riddance of, three manner of waies; for eyther they shall not quicken in the wombe, or not goe out there their full time or dye as soone as they are borne.

12. And if happily they scape all these, and haue some bringing vp in their childehood, yet it shall be all one, not one of them shall remaine al iue.

13. Let them in their owne conceit be neuer so strong and sure, as fast rooted, and as well planted as *Tyrus* that famous Citie: yet this that I haue said shall surely come to passe. All their children, yong and olde, shall certainly be destroyed.

14. O God therefore, saith the Prophet, diuerting his speech to him, since thou hast threatned two euils, one that their glory shall flit away as soone as they be borne or conceiued in the wombe: the other, that fathers shall lose their children when they haue brought them vp: be satisfied with that which is the lesse euill of the twaine; eyther that there may neuer any be borne, or being borne, may for lacke of sustenance dye out of hand.

15. But I stay not here, I will remember you of another like example of their fathers at *Gilgal*. There were they wallowing in their wickednesse the vncircumcision of their flesh made me hate them. And albeir I in my mercy and kindnesse pardoned their offence, and renewed my Couenant with them, cutting off their foreskin: yet the place which I so sanctified, these men prophane againe, that all the wickednesse of their forefathers there doth yet sticke vnto them. They are rebels euery one, all the Princes of them; wherefore I will spread my iudgements vpon them.

First, I will expell them ou: of my house, and take from them my seruice and religion, which they despise.

16. Secondly, they shall not prosper; but eyther be as a tree smitt with the wormes or weather, that they shall not

The Calling of the Iewes.

bring forth the fruit of the wombe; or if they doe, I will command the sword to slay their sweet and delightfull children.

Thirdly, they shall be ledde captiue into strange Countreies.

CHAP. 10.

1. Come to their ciuill discords: They are good to none but to themselues. If they bring forth any fruit, they abuse it to their owne lusts.

2. Whatsoeuer they haue, they attribute it to their idols, but God iealous of his glory, will cut off their idols and places consecrate to Idolatry by the top.

3. They thinke, the King should not rule them, but they the King. And because they haue cast off all reuerence of God, therefore they cast off and set light by the King, which is his Ordinance.

4. They are all periured, and falsifiers of their word and Couenant. New Conspiracies spring euery day among them; all is out of order, not iudgement it selfe, which ought to be holy vnto God, scape free, but is turned into bitterness and oppression.

A great indignity, that those which liue of the furrowes of my field, and whom my bountie and largesse doth sustaine, should make gall and wormewood to grow vp in stead of good and sauourie fruit.

5. But the punishment of their Idolatries (the Calues of *Bethel* and *Dan*) shall be.

First, feare and trembling.

Secondly, losse of all their glorie, and whatsoeuer they reioyce in.

6. Thirdly, captiuitie of the inhabitants, that shall make them ashamed of their doings.

7. Fourthly, destruction of the King of *Israell*, hee that is now so glorious, shall then be no more set by, than the foame that is vpon the water.

8. Fifthly, Ruine of their Idols, and idolatrous places wherein

wherein the Israelites sinned so grievously.

6. The sense and terror of Gods iudgements driuing them to desperation.

9. From the dayes of Gibeah hast thou sinned, O Israel, there they stood, the battell in Gibeah against the children of iniquity did not reach them.

10. It is in my desire that I binde them; for the people shall be gathered against them, binding them to be carried away in their two habitations.

11. For Ephraim is an heifer taught, that loneth to tread out the corne: Though I would haue passed upon the beauty of her necke, would haue made Ephraim to ride, Iudah should haue ploughed, and Iacob should haue ^a harrowed.

12. Sowe to your selues to righteousnesse, (said I) reape unto ^{(a) Harrowed to him.} kindnesse; swallow up your fallow ground: for it is time to seeke Iehovah, till hee come and powre downe the raine of righteousnesse upon you.

13. You haue plowed wickednesse, you reape iniquity, you eat the fruit of lying, because thou trustest in thine owne way, in the multitude of thy strong ones.

14. Therefore shall a tumult rise among thy people, and thy fenced places shall every one bee wasted, as Shalman wasted ^{(b) House of} the country of Arbell in the day of battell, the mother with the Arbel. children shall be dashed in pieces.

15. Thus shall Bethell doe unto you, because of ^{(c) The wicked-} your excee. ding wickednesse: in the very morning ^d viterly cut off shall be ^{nesse of your wickednesse.} the King of Israel. ^{(b) In cutting off, cut off.}

9. The fift and last part followeth, which is the conclusion of the Prophecie: repeating first that which was said before, of the peoples sinning, like their fathers of Gibeah, nothing moued with Gods mercifull and gracious dealing, who cut them not off in that war against the wicked Beniaminites, as they did deserue, but suffered them to remaine.

10. But because they will not learne to profit by Gods mercies, Let me see whether they will profit by my Cha-

The Calling of the Iewes.

Assessments. I think best to correct them & to deliuer them bound in both their habitations of Israel and of Iuda to bee carried away Captiues.

11. Next he doth garnish and adorne this conclusion by a double dissimilitude.

One is of the Israelites affection and disposition compared with Gods gracious counsell towards them.

Ephraim, saith the Lord by the Prophet, was taught true Piety and instructed in the feare of God; my purpose was to haue tuned him that he might bee playable to the yooke, and draw in my plough, and to occupie him in my seruice. But he loues to take his ease, and onely followeth after his pleasure and profit.

12. The other by comparing Gods documents and instructions, calling them to righteousnesse and holinesse, that hath most large and ample promises annexed it.

13. With their contrary deeds vnfatiable in iniquity.

14. Lastly, hee denounceth the Iudgement it selfe, a cruell and mortall warre, destroying them.

Amplifying this destruction: First by the greatnesse, set forth by a similitude. That all sexes and ages shall be destroyed, euen as Shalman (Shalmanasar, by all likelihood in that voyage which is spoken of 2. *Kim.* 18. 34. & 19. 13.) wasted and destroyed the countrey of *Arbel*, afterwards renowned for the ouerthrow that *Alexander* the great gaue in that place vnto *Darius*.

15. Secondly, by the causes that brought this Iudgement vpon them. They may thanke their idolatrie for it.

Thirdly, by the speedinesse of the Iudgement. Early, that is to say, quickly, and anone it shall be done.

4. By the certainty, which the doubling of the word importeth.

CHAP. II.

1. *Because Israel is a youth whom I loue, therefore out of Egypt haue I called my sonne.*

1. These

1. These are the three Sermons touching the finnes of the people, and Gods iudgements against them for the same. Now in two Sermons more he setteth forth the promises of grace, peace and reconciliation to a small remnant, the little handfull of Gods elect, which in this 11. Chapter, being the first Sermon, hee doth foure manner of wayes.

First, is the fundamentall cause and ground worke of all the good things, which God offereth or bestoweth vpon the Iewes; which is the grace and fauour of God in and through Christ. In whom because God loued them and adopted them for his Children, therefore in his infinite mercy hee brought his sonne for their sake out of Egypt, where their finnes deserued, he should perpetually remaine, and neuer to haue come backe for the worke of their redemption.

So this place is applyed and expounded. *Math. 2.*

2. *As they called to them, so went they from their presence, they sacrificed vnto Baalim, and burnt incense to their grauen Images.*

3. *When as I acquainted Ephraim, he taketh them in his arms: and they know not that I heale them.*

4. *With cords of a man doe I draw them, with thick bands of loue, and I am vnto them as those that lift up the yooke put vpon their checkes: that I might reach meate vnto them.*

5. *He was not to haue returned into the Land of Egypt, or of the Assyrian who is his King: but they refused to conuert.*

6. *To conclude, when the sword abideth in his cities and consumeth his members and deuoreth: because of their owne counsels.*

7. *My people are prone to rebellion against mee: although they called them to the most high, hee doth not withall exalt him.*

2. The second thing, is the peoples extreame ingratitude refusing Christ: but that is incled by mentioning the finnes of the time, hee liued in; Idolatrie especially and the wor-

1. Poss.
Refusing
Christ.

The Calling of the Iewes.

ship of false gods, and is further amplified by comparing Gods gracious dealing in this behalfe, and the holy means, which he vsed to reclaim them.

First, he called them by the Prophets.

3. Secondly hee taught and enformed the people how he would be serued, yet they set vp Idolls in his stead, and after the manner of impudent and shamelesse strumpets, rooke the puppets in their armes, and embraced them before his face.

4. Thirdly, he heaped vpon them many fauors and tokens of his loue; howbeit all Gods benefits could not keep them to him, but they would needs flye vnto strangers for helpe.

Hee drew them not as beasts, but gently and louinglie with the words of men. Like a good husbandman, hee lift vp the yooke from their necke, to giue them meate.

5. So as they wanted nothing: there was no cause for them to runne for helpe, eyther to the Egyptian, as *Hosea* did, or to the Assirian, to whom they were tributaries from the time of *Menachem*, yet they would not be stayd.

6. Thirdly, he layd vpon them heauie crosses and corrections.

The sword lodged in their houses, it eate vp and consumed their very bodies, because of their wickednesse.

7. Yet they, prone vnto rebellion, tooke no heed, nor gaue glorie vnto God, though all these things (the Word, Gods blessings and afflictions) invited them vnto him.

8. *How should I expose thee, O Ephraim? how should I deliver thee vp, O Israell? how should I dispose thee as Admah? how should I set thee as Zebaim? Mine heart turneth it selfe within me, together doe^a my bowels of repentance boyle.*

(a) My repentance.

9. *I will not execute the heat of my wrath, I will^b no more destroy Ephraim: for I am God Almighty, and not a man, the holy one in the midst of thee, and I will not invade the city.*

4. *Polst.*
Desolation.

8. The third thing is the desolation of this people, which well

well might haue beene a gulfeto swallow them vp, and a graue to bury them in for euer, being most worthy to perish, as the Cities which God destroyed in his wrath, *Gen.* 19. Howbeit, God in the bowels of his mercy, earning and taking pittie of them, spareth to lay vpon them the extremitie of his wrath, and is ready to saue them for his mercies sake.

This latter hath the proofes and reasons rendred for it, which are three; all taken from the consideration of the nature of God.

First, his mercies, as we said before.

9. Secondly, his vnchangeablenes, being not a man that is alwaies variable, and differing as well from himselfe as others, but the mightie God, whose purpose and decrees are constant for the sauing of the elect.

Thirdly, his holinesse, who is himselfe holy, and the author of eternall sanctitie.

10. *After Iehouah shall they goe as a roaring Lion: for hee shall roare, and the children shall come trembling from the Sea.* (a) Tremble.
So in the next

11. *They shall come trembling as a bird out of Egypt, and as a doe out of Ashtur: and I will place them in their houses, the speech of Iehouah.* verse.

10. In the fourth and last place come the promises themselves; that he will bring them to the knowledge and participation of Christ, from whose presence before they are said to flie away. A Prophecie of the conuersion and calling of the Iewes, to be accomplished in the last dayes.

5. Post.
Cell.

It is amplified.

First, by the instrumentall cause, the preaching of the Gospell; which is the voyce of Christ, shaking both heauen and earth.

Secondly, by the great assemblies that out of all nations, languages, and people shall ioine and haue their part in so great a benefit: wherefore he reckoneth vp;

44. Post.
All nations embracing Christ.

First,

The Calling of the Iewes.

First, the Sea, that is, the furthest and most remote parts of the earth, as *Zacharie* in expresse termes hath it, *Zach. 10. 11.* whereby are specially meant our westernne Churches, but withall, the northern parts.

11. Secondly, *Egypt*, noting the whole South.

Thirdly, *Asshur*, or all the East cracke; those land mightie kingdome: that lye Eastward from Iudea, close to the Sunne rising. Reade *Esay 19. 23. 24. 25.* and *Esay 27. 12. 13.* and *Zach. 10. 11. 12. 13.* and *Adiab 7. 11. 12.* which prophecies doe wonderfullie concur with this, and are a key to open the meaning of it.

So he doth foretell that generall spreading of the Gospel, and gathering of the Elect, farre and wide, from one end of the heauens vnto another, which immediately followeth the calling of the Iewes, *Math. 24. 31.* for howsoever the words in shew seeme onely to import the collection of the Iewes, dispersed into these Countries, yet the comparing of that which went before, *Chap. 1. 11.* maketh me incline to a more generall sence, and to vnderstand it of the full comming in of the Gentiles.

4. It is amplified by the effects common to them all, Joy, comfort, and peace of conscience to men terrified with the sight and burden of their sinnes.

5. The phrases heere doe intimate a returne with much difficulty, in the midst of many dangers, millions of feares, terrors, and perplexities, into their owne countrie.

6. The scattering of them in their land againe.

12. Posit.
Repayre to-
wards their
Country.

16. Posit.
Sore distresse.

23. Posit.
Dwell in their
Country.

VERSE



VERSE 12. of Chapter 11. and
Chapters 12. 13. 14.

12. Ephraim compassed me about with a lye, and the house of Israell with deceit: when Iudah yet ruled with God. almighty, and was faithfull with the holy ones.

CHAP. 12.

1. Ephraim feeding upon the winde, and following after the East winde, all the day long multiplieth lying, and destruction: for they make a covenant with Asshur, and oyle is carried unto Egypt.

2. Iehovah also hath a controuersie with Iudah: and being to visit Iacob according to his wayes, will render unto him according to his doings.

3. In the verie wombe, he tooke his brother by the heels: afterwarde in his strength he played the Prince with God.

4. He played I say the Prince with the Angell, and preuailed, he wept and humblie besought him: At Bethel he found him, and there he spake with vs.

5. But Iehovah, God of hosts: Iehovah is his memoriall.

6. Thou therefore turne vnto thy God: obserue kindness, and iudgement, and waite vpon thy God continually.

32. The next Sermon, 'from hence' to the end of the booke containeth the sinnes of the Israelites, that is, of the ten Tribes, and an inviting of them to repentance, which is the end, and the scope, whereunto the former driueth. Both first propounded, and then amplified and enlarged.

Their sinnes are three.

1. The renting off themselues from the kingdome of Iudah, and the forsaking of true Religion: for though they would seeme to worship God, yet it was but a false, and a
G g lying

The Calling of the Iewes.

lying worship. And this is aggravated, because they did thus degenerate, euen then when Iudah, like a Prince of God, held fast his first integritie, and kept the faith to God, those holy ones, the Father, Sonne, and blessed Spirit.

Chapter 12.

1.

2. The consociating of themselves to strangers, making a couenant with one, bringing presents to another, not onely in vaine, but to their owne hurt.

2.

3. The drawing of Iudah to the like offences: which brought Gods indignation vpon them.

3.

To repentance they are inuited by setting before them the example of their father *Iacob*. He left no meanes vntempted that he might obtaine the blessing: hee stroue for it with his brother in the wombe, and afterwarde with the Angell.

4. Against whom with much wrestling hee preuayled. And when the Angell loosing the hollow of his thigh, wherein hee shewed his power, had reprobued *Iacob* for asking after his name, an argument of his Maiestie: as being not simply an Angell, but Christ, *Iehovah* the Angell of the couenant: *Iacob* with teares besought the blessing, which he there graciously bestowed, and afterwarde at *Bethel* confirmed vnto him.

5. Euen that *Iehovah*, whose promises are eternall, and who will performe them to his Childrens Children, to the thousand generation, if they returne vnto him.

7. He is a marchant, in his hands are ballances of deceit, he loneth to oppresse.

8. And *Ephraims* saith, yet I am become rich: I haue gotten wealth: All my labours suffice me not, it is iniquitie whatsoeuer is a fault.

9. But I am *Iehovah* thy God, euen from the land of Egypt: yet should I make thee to dwell in these Tents, as in the dayes of *solomonitie*?

10. And speaking by these Prophets, should I multiplie vision? and by the hand of these Prophets, should I propound similitudes?

11. Is there iniquitie in Gilead? are they onely vanitie in Gilgall? They sacrifice bullockes: euen these ment altars are as heapes in the furrowes of my field.

12. Thither fled Iacob out of the countrey of Aram: after Israel had serued for a wife, and for a wife had kept sheepe:

13. Hither also by a Prophet did Iehovah bring vp Israel out of Egypt: after he was preserued by a Prophet.

14. Ephraim hath prouoked God^a most bitterly: therefore^a <sup>With bitter-
ness.</sup> his blood will his Lord leane upon him, and his reproch ren-^{His bloods.} der to him.

CHAP. 13.

1. When Ephraim spake, there was trembling, hee lift vp himselfe in Israel: but so soone as he offended with Baal, hee died.

2. And now they^b sinne more and more, and make them a^b ^{Add to sin.} molten Image, of their silver, according to their understand-
ing,^c Idoles, the worke of the Artificers, euery one of them: of^c ^{Bagges.} them they say^d ^{The sacrificers} a men that sacrifice, let them kisse the calves.

3. Therefore shall they be as a morning cloud, and as the of men.
dew^e dropping early, that goeth away: as the chaffe that is dri-^e ^{Earlying, as a} men with a whirlewind out of the floore; and as the smoake out ^{may say.} of the top of the chimnie.

4. But I am Iehovah thy God, euen from the land of Egypt: and God saue me, hast thou not knowne, neither is there a Saniour beside me.

5. I did know thee in the wildernes: in the land^f of exceed.^f ^{Of droughts.} ing drought.

6. As their pastures were, they were filled, as soone as they were filled, their heart was exalted: therefore did they forget me.

7. And I was vnto them as an old Lyon: as a Leopard in the way did I looke vpon them.

8. I met them as a Beare robbed of her whelpes, and I brake the^g fall of their heart: and I denoured them there as a ^g ^{Shutting.} huge Lyon, as a beast of the field tearing them.

7. These things propounded, now hee doth amplifie
Gg 2 and

The Calling of the Iewes.

and enlarge each part: and first the finnes of the Israelites: couetousnesse, Idolatrie, Pride. First extreame couetousnesse, in fraud and oppression.

8. Reiecting all honest meanes of comming by their wealth, and scorning whatsoeuer iumped not with their wicked desires.

9. Albeit God from the beginning had heaped blessings manifoldly vpon them; which they ought to haue rested in, and not to flie vnto vnlawfull meanes.

10. Yea, not so onely, but had made ample and large promises of further fauours by his Prophets.

Both which doe adde to the vnworthinesse of their sinne.

11. Their second sinne is Idolatrie, wherein more thorowly to conuince their benumbed consciences, the Prophet reasoneth with them in this sort: What? thinke you the men of *Gilead*, those beyond the riuer of *Jordan*, whom *Tiglath Pileser* spoyled, and led captiues, that they onely were guiltie of Idolatrie: and you not because you remaine at home vntouched of the *Assyrian*? Nay, saith he, the very entrance into the countrey, *Gilgall* it selfe, so aboundeth with Idolatrie, that it is not to be doubted, but in the rest of the parts of the kingdome, their altars are as thicke as furrowes in the field, that is to say, innumerable.

12. A horrible thing if it be well considered, that these two places should now become the nurceries of euill, which heretofore were the meanes of so great comfort to Gods people.

For *Gilead* serued as a sanctuarie vnto *Jacob*, when hee fled from *Laban*.

13. In *Gilgall*, God by *Iosua* renewed his couenant with your Fathers, after he had brought them out of *Egypt*, by the hand of *Moses* and *Aaron*.

14. But notwithstanding all that, *Israell* hath so sinned as hath beene said, and prouoked Gods heauie indignation: and therefore his bloud be vpon him, he shall remaine guiltie and subiect vnto punishment, and must be content

to take that, that commerth of it.

CHAP. 13.

1. For this sinne of Idolatrie hath brought three fearefull iudgements vpon them.

First, They that before were a terrour vnto all, are now of no reckoning.

The time indeed was, that if *Ephraim* did but speake, all the tribes trembled and quaked.

But as soone as he offended with *Baal*, following after Idolatrie; he was no more set by, then a dead carkasse.

2. Secondly, God in his iudgement hath giuen them vp into hardnesse of minde, and to their hearts lust: that for all this suddaine change they repent not, but run more and more into Idolatrie.

3. Thirdly, Being made very fooles, at the length, they shall vanish and come to nothing.

4. Thus by the place, and by the effects, hee hath made odious their Idolatria.

Now lastly, he doth the same by comparing on the contrary part, his couenant with them from the beginning, and his former benefites, euē in the wildernesse.

5. Both which ought to haue beēne motiues to keepe them fast vnto him.

6. The third sinne is their pride, and loftinesse of heart, which made them to forget God; and that in the midst of his blessings, when they had most cause to remember him. A thing that *Moses* warned them of before, *Deut.* 8.

7. 8. But they went not so away with it. I met with them, sayth God, and handled them roughly, as they did deserue.

9. He hath marred thee, O *Israell*, when as in me, in thine helpe, thou mightest haue stood.

10. Where is thy King, Where now? that he may see thee in all thy citties? and thy Iudges, of whom thou saiest, giue me a King and Princes:

11. I giue thee a King in mine anger, and take away in my wrath.

The Calling of the Iewes.

12. The iniquitie of Ephraim is bound vp, his sinne is layd vp.

*E A time,
i Breath of
Children.*

13. The sorrowes of a woman in trauell shall come vpon him: he is no wise sonne, for then he would not stay^h a while in theⁱ mouth of the matrixe.

9. And so hauing done with the sinnes of the *Israelites*, he doth now amplifie, and enlarge his former inuitation vnto repentance: First taking arguments from the good that thereby shall come vnto them, compared with the euils that before they were in, for their offences. Hee saith, God by his Prophet, meaning the King of whom he speaketh in the next verse, in whom thou puttdest thy trust. Was the cause of thy Confusion. Whereas in me who am thy strength, and sauing health, all good things are to bee found, and by repentance shall come vnto thee.

10. The former part is proued, for that none of their Kings and Princes were able to doe them good.

11. For God in his wrath set them vp, and pulled them downe: and in a little while made many changes and alterations in the kingdome.

12. Their iniquitie, which God tied vp, as a man doth his pursefull of money, and kept in store, to pay them home for it, was the cause of all this.

13. Yet were they so foolish, that though throwes came vpon them, as vpon a woman with Childe, (for so is their Common-wealth compared to a mother, Chapter 23.) yet they had no list to rid themselues out of those dangers, and to put forth into the hands of God, as vnto a Midwife.

*4. Posit.
Desolation.*

And this may well seeme to be a prophecie of the great miserie they are now in, because of the promises which do follow.

14. From the power of the graue will I redeeme them, from death I will auenge them, where are thy plagues O death? where thy destroying O graue, repentance shall be bidden from mine eyes.

15. For he shall bring forth fruit among the brethren: after that an East winde comming; a winde of Iehouah comming vp from the desert, his spring shall become drie, and his fountaine shall drie vp, the same shall spoyle the treasure of all ^k pleasant ^k vessels of desire.

16. After that Samaria shall be laid desolate, for that she hath rebelled against her God: After that by the sword they shall fall, their infants be dashed in peeces, and their women with childeript.

14. In the second part, from the panges and sorrowes before mentioned, he passeth presently to most sweet and comfortable promises. Being of foure kinds.

The first promise is. The deliuerie of them out of that depth of miserie, wherein they were plunged, and making them to flourish againe: which is first set out by a double similitude.

One, comparing their wretched estate to death, and the graue. Out of the which he will set them free, by raising them from death to life. For such and so wonderfull shall their restoring be, that it is called *life from the dead*. Rom, 11. 15.

And this resurrection (as it were) of theirs is an euident argument of the generall rising from the dead, *Ezech. 37*.

To which purpose the *Apostle* aptly, and properly doth alledge it. 1. Cor. 15.

15. The other similitude is from a peece of ground, all dried vp and parched, that nothing is able to grow notably, expressing the miserable and distressed estate wherein this people hath lien now very neare 1600. yeares together. That as an Easterly winde, and a tempestuous storme hath dried them quite: and spoyled all their delightfull treasures: made them the vilest and most contemptible of the earth, notwithstanding which he sayth: *Ephraim* (that is, euen the ten Tribes) shall flourish againe, and hold vp their head among their brethren.

16. After these similitudes he layeth the same forth without allegorie, in plaine and expresse termes.

CHAP. 14.

1. *Returne O Israell, euento Iehovah thy God : for thou hast fallen by thine iniquitie.*

2. *Take with you words, and turne to Iehovah : Say vnto him, ¹ Take, That is, him, forgive all iniquitie, and ¹ bestow good, and we will render taking, bestow Calues with our lippes.*
as Exod. 25. 2.

3. *Asshur shall not saue vs, upon horse we will not ride ; neither will we say any more, O our God to the worke of our hands : for in thee the fatherlesse findeth mercie.*

Chapter 14.

5. *Posit.
Call.*

1. The second promise, is a promise of their repentance, and turning vnto God, whereunto exhorting them, it must be taken as a Prophecie, what God will be pleased at the last, to worke in their heart, see *Esay* 31. 6. 7. Wherefore he propoundeth, the forme of true repentance ; In the person to whom they shall turne,

2. In the parts of repentance : which are confession of sinnes, and promise of amendment.

3. And lastly, in the motiue to repentance, Gods nature readie to shew mercie to poore distressed sinners.

4. *I will heale their turning away, loning them freely : when mine anger shall turne from him.*

35. *Posit.
Covenant.*

4. The third promise, is forgiveness of sinnes, peace, reconciliation, and Gods gracious acceptance of them in his Sonne, comming from his owne free loue and fauour, which are the fruites and ioyfull effects of their repentance.

36. *Strike.
Goe.*

5. *I will be as the dew vnto Israell, he shall blossome as the Lillie : and ^m fasten his rootes as the trees of Lebanon.*

6. *His tender boughes shall ⁿ spread, and his comelinesse shall be as the Olive tree : and he shall haue a smell like Lebanon.*

7. *Men shall returne, dwelling vnder his shadow, they shall bring into life as the corne, and blossome as the Vine : his memoriall shall be saouris, as the wine of Lebanon.*

8. *Ephraim shall say, what haue I any more to doe with Idoles : I will heare and looke vpon him : I am like a greene Firre tree,*

tree, by me is thy fruit ^o at hand.

^o Is found.

The fourth promise is of a glorious Church, which shall be set vp among them : consisting in the points that follow ;

1. A most flourishing and happie estate, through the sweete and heauenly showers of all spirituall, and temporall benedictions, which God from heauen will water them withall. Whereby, first they shall roote, and fasten downewards, gather such a head as no strength nor power, not hell gate, shall be able to preuaile against them. 39. Posit. Prosperitie.

6. Then shall they grow and spread vpwardes, be faire, fresh, and flourishing ; Not onely so, but their happinesse, shall be constant and perpetuall, like to the Oliue tree, whose leaues are alwayes greene.

Lastly, this shall make them gracious and acceptable, both with God and men.

7. Secondly, Other people rauished with the sight of such perfections, shall count themselves happie to dwell in their Tents, and as it were, vnder the shadow of those boughes. The Nations of such as are to bee saued shall walke in her light, and the Kings of the earth shall bring their glory and honor in vnto her. *Ren. 21. 24.* 44. Posit. All nations embracing Christ.

3. The Church by this meanes shall be encreased, grow, and multiplie as eares of corne, or clusters in the Vine ; for by *bringing into life, or making to liue*, is meant the spirituall propagation of Gods people, by the seede of the word, and power of Gods spirit. 38 Posit. Multitude of believers.

4. The Nations shall honor them, and haue them in admiration. Farre and wide shall their fame be spread, and their name be most sweete and precious. 45. Posit. Nations honouring them.

Thus doth hee comfort and arme their soules against those tempests, that bloustrous storme and weather, which before they felt. Chapter 13. 15.

8. Fifthly, the zeale of this people, when their heart shall turne vnto the Lord : purging of their Church from all corruption in Gods seruice, which is here noted by Idolatrie, and the worship of false gods. They shall haue no

The Calling of the Iewes.

36. Post.
Spiritual graces.

more to doe with Idoles, or any worship which is not offered in the name of his onely sonne. Which God so graciously will accept, that his eares shall be open, and his eyes alwayes bent onely vpon those that leauing false seruices and religions, betake themselues to him in Christ, whom he will also recompence with abundance of heavenly blessings, the fruites of holinesse and righteousnesse wrought in them by the Spirite of Christ, which is the sixt and last poynt.

But least Israell should take glorie to himselfe, he telleth them that the prayse of so great things, both of their turning, and of this their fructifying is to be ascribed to God alone, without whom they can doe nothing.

9. Who so is wise, let him vnderstand these things, prudent, let him also acknowledge them: for right are the wayes of Iehovah, and the righteous shall walke in them, but fallers away let them stumble at them.

9. The last verse hath a conclusion of this whole Prophecie, by an Epiphonema, or elegant acclamation. Wherein the Prophet doth stirre vp and exhort the righteous to learne true wisdom and vnderstanding for three reasons.

1. For that it is a readie passage, the tract, and high way to happinesse and glorie.

2. These wayes are all of them straight and right, full of equitie and holinesse.

3. The righteous shall prosperously walke in them, to the sauing of their soules.

Contrariwise, he leaueth the wicked, that fall away and goe backe from the holy doctrine taught vnto them, to the righteous Iudgement of God, as the Apostle doth. *Ren. 22. 11.*

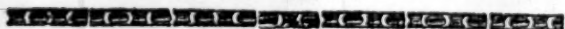
FINIS.

ERRATA.

Faults escaped which it may please the Reader to amend with his Pen before he read, r signifieth, read.

Folio 2. line 3. for (*high*) read, *large*, line 9. for *into* r. *vnto*, fol. 9. l. 9. for *moane*, read *meane*, fol. 10. l. 7. put out fig. 1. and put it after, obferu. fol. 13. Deut. 32. &c. at the margent put it out there & put it after line 24. f. 14. l. 25. r. *purre* put, line 34. put out, often. l. 37. in stead of, *particularly*, r. *particular*, fol. 15. l. 1. & 2. put out amongst damofels, &c. and put it line 3. after Instruments, fol. 18. l. 12. put out, *first*, l. 19. for *third* r. *teach*, fol. 33. line. 30. for *if* r. *of*, fol. 37. line 29. for *insufferable* r. *vnſufferable*, fol. 38. line 14. for *opposition* r. *expofition*, l. 26. r. *was in*, l. 28. for *godlie* r. *goodly*, line 34. in stead of 2. By. r. 8. Am. fol. 50. line 2. for *excellently* r. *excellenſi*, fol. 52. line 24. for *or* r. *are*. fol. 60. line 18. for 11. r. 14. fol. 63. line vlt. for *foel* 3. 12. r. *foel* 3. 8. fol. 70. line 33. for *my* r. *the*, fol. 78. line 2. & 3. put out 9. 10. line 10. before verſe 7. put Chapter 20. fol. 79. line 3. after *but*, put *there*, fol. 80. line 3. r. verſe 9. 10. fol. 90. line 12. for *beginning* read *ending*, fol. 99. line 4. for *Hariſbi* r. *Hariſibi*, fol. 108. l. 27. for *moment* r. *monument*, fol. 133. line 24. after *readie*, adde, *to ſay*, fol. 153. line 3. for *ſixt* r. *ſecond*, line 5. for 67. r. 63. line 7. put out *ſeauenth*, line 11. for 21. r. 25. in stead of *ſixt* read *ſecond*, line 27. for *Dan*. 1. 11. read *Dan*. 11. 1. fol. 154. line 1. for *let* r. *left*, fol. 155. line 35. after *is adde it*, fol. 160. line 5. for *wrought* r. *wrote*, line 23. for *ſeauenth* r. *ſeauentieth*, fol. 161. line 14. after *Angel*, *ſay to a meſſiah gouernor ſhall be ſeauen ſeauens, and ſixtie two ſeauens* fol. 161. line 26. for *any* r. *an* fol. 162 line 24. for *while* r. *whole*, fol. 163. line 33. for *theſe* r. *theſe*, fol. 164 line 5. r. *Ezech*. 29. 18. line 22. for *gaue* r. *giue*, fol. 165. put out line 7. and a peece of the ſecond fol. 167. line 23. put out namely 26. fol. 168. line 25. r. *his death*, fol. 172. line 12. r. *was in doing*, fol. 175. line 31. for *their* read *there*, line 23. put out, 480. *ſpares from the Paſſeouer to the Temple*, line 35. for *Iudge* r. *Iudges* ruled, line 37. r. *Gedeon* 40. fol. 176. line 1. read *Elon* 10. l. 8. r. *Ammon* 18. fol. 177. line 4. after *new* adde 52. fol. 179. line 17. for 15. r. 15 line 35. for *he read* *God*, fol. 182 line vlt. for *certaine* r. *retaine*, fol. 186 line 24. for *Ier*. 37. &c. read *Ier*. 3. 7. &c. fol. 188. line 30. for *haſt* r. *had*, fol. 189. line 6. for *diſtated* read *doated*, fol. 191. line 6. for *into* read *vnto*. fol. 192. line 21. for 2. r. 11. fol. 198. in the margent for *Shiddi* ſay *Shields*, line 28 for *into* r. *vnto*, fol. 199. line 10. for *into* r. *vnto*. fol. 206. line 10. for (*as*) r. *all*, fol. 220. line 10. for *tuned* r. *samed*, fol. 222. line 21. for *thirdly* read *fourthly*, fol. 227. l. 34. for *fall* r. *hall*, fol. 230. line 12. for *puſſed* r. *did* ſt put. fol. 231. line 27. read *grow* : *notably expreſſing*.

מזרח ישראל
יקבצנו:



מנחת היא

ליחורח ולכני ישראל חכריו וליוסף
אשר בוך אפרים וכל בית ישראל
חכריו: ימצאם אלחים חן וישבו
ובקשו את יחור אלחיהם ואת
רוי מלבם באחרית
הימים:

עמוס ח.ג. ארצי יחור
רבר מי לא יבבא

The Calling of the I E V V E S.

A
PRESENT
TO IVDAH AND
THE CHILDREN OF

ISRAEL that ioyned with him,
and to IOSEPH (the valiant tribe
of EPHRAIM) and all the
house of ISRAEL that
ioyned with him.

The Lord giue them grace, that they
may returne and seeke I E H O V A H
their God, and D A V I D their
King, in these latter dayes.

There is prefixed an Epistle vnto them,
written for their sake in the Hebrue tongue,
and translated into English.

Published by *William Gouge*, B. of D. and
Preacher of Gods word in Blackefryers. London.

L O N D O N

Printed by EDVVARD GRIFFIN for
WILEIAM BLADEN, and are to be sold at his Shop
neare the great North dore of *Pauls*, at the signe
of the Bible. 1621.

The original of the

original of the

original of the

original of the

original of the

original of the

original of the

original of the

original of the

original of the

original of the

original of the

original of the

original of the

original of the

original of the

original of the

original of the

original of the

original of the

original of the

original of the

original of the

original of the

original of the

original of the



TO
ALL THE SEED
OF IACOB, FARRE
AND WIDE DIS-
persed. Peace and Truth
be multiplied vnto you.



Daughter of *Tsion* by
fleshy generation :
Ierusalem which stic-
kest close to carnall
rites & ordinances,
& to the legall wor-
ship: To you I bring
this present, where e-
uer you be dispersed. A sparke out of a Dia-
mond ; one drop out of that Sea, which the
whole Ocean cannot holde. Flowing from
the infinitenes of wisdome reuealed in the
Scriptures. Concerning thy repayre, and
A the

The Epistle Dedicatory.

the renewing of thee into a glorious and excellent estate: purchased for thee by *Immanuel* thy *Messias*; If so be of *Ierusalem* according to the flesh, thou mayst be perswaded to become a member of the new *Ierusalem*, which is from aboue, the mother of true beleeuers. For thee hath God honoured aboue all the people of the world, and giuen the prerogatiue first and last of all his holy promises. Onely vnto those out of whose loynes thou doest come, was the promise of that seede in whom all the families of the earth should be blessed. To thee alone were committed the Oracles of God, for some thousand yeares together. So as light shone in thy dwelling, when darkenes couered the whole face of the earth beside. Of thee were the Fathers, and they from whom Christ came as touching the flesh, who is God ouer all, blessed for euer, Amen. By the ministry also of those whom he did send, the Law came out of *Tyson*; and the word of the Lord from *Ierusalem* to all the ends of the earth. So great was the worth of thy Nation.

But him the Prince of life hast thou slaine,
and

The Epistle Dedicatory.

and nayled vpon the Crosse, deliuered into thy hands by the foreknowledge and determinate counsell of God. Whom God rayfed vp, loosing the sorrowes of death, because it was impossible he should be maistred of it; for this thine offence, and to make a way for the calling of vs Gentiles; wrath is come vpon thee now sixteene generations. No sorrow like to the sorrow that all this while hath befallen thee. No people so disperfed, without gouernment, without Religion, without forme, eyther of Church or Common-wealth. No nation so contemptible & abhorred in the sight of God and Men. And that worthily; for in thee is found a sinne of all that euer were in the world the shamefulest. To murder him that created thee, that by his word and workes did magnifie thee, and make thee so famous, that came in his owne person to saue thee: the Lord himselfe from Heauen.

But the dayes of this thy sinfulnessse, God winking at, doth now euery where, and by all meanes inuite thee to repentance. Out of all the places of thy dispersion, East, West, North, and South, his purpose is to bring thee

The Epistle Dedicatory.

thee home againe, & to marry thee to himselfe by faith for euermore. In stead that thou wast desolate and forsaken, and fastest as a widdow, thou shalt flourish as in the dayes of thy youth. Nay, aboue and beyond thy youth. To be the ioy of the earth, the most noble Church that euer eye did see. Small were thy beginnings how great sooner, so exceedingly shall thy latter end encrease. Thy Sauour will ere it be long, draw neare vnto thee: not as once he did, riding vpon an Asse, base, and in humilitie, but as the glorius king of *Ision*, subduing al things to himselfe by the scepter of his word. Breaking thy hard heart, fallowing vp the fallowes of thy soule, he will set vp all his glorie in the midst of thee, and make thee the wonder of the world. Out of thee shal come gems and precious stones, richer then the Saphire, ruddier then the Carbuncle, shining aboue the Topaze. *Ezraes*, *Nebemies*, *Mordecaes*, builders of a better Temple then that which thou hast doated vpon so long. Then shalt thou mourn, as the mourning for ones onely begotten sonne: and all thy Tribes, with sorrow and true repentance, shall look
vpon

The Epistle Dedicatory.

upon him whom they haue thrust through.
Thy gates shall be made of pearles, and thy
streetes of pure gold. All the Kings of the
Gentiles shall bring their glory into thy cit-
tie, and fall downe before thee. The light of
the Moone shall be as the light of the Sun;
and the light of the Sunne, seauenfold as the
light of seauen dayes. Thy Sun shall not set
by day, nor thy Moone by night. Blessed
shall they be that blesse thee, & cursed shall
they be that curse thee. When the Lord shall
raise thy dead carkases by the ministrie of
the Gospell, and say, Awake ye that haue
slept so long in the dust of the earth.

And because God wil do these great things
for thee, doe thou prepare thy selfe to meete
thy God. Words faile me for to set an edge,
and to put some spirituall life into thee. But
my hart shal neuer faile to pray for thy pro-
speritie all my dayes. Bowing my knees to
the Father of our Lord Iesus Christ, the God
of glorie, that he would hasten that which
he hath spoken concerning thee by the Pro-
phets of old, and by the Apostles sent by
his sonne. Whose counsels are without re-
pentance, his loue neuer changeth : he will

The Epistle Dedicatory.

not forget his promises to thy Fathers : but will graft thee in by faith into that naturall Oliue tree, from the which, thorough infidelity thou art hitherto broken off. The root is holy and so it shall be manifest that thou (the branches) art, when *Gog* and *Magog* falling before thee (which dayes are euen now at hand) thou shalt sit as a Lady in the mount of comelinesse, that hill of beautie, the true *Tsion*, and heauenly *Ierusalem*, to the worldes admiration. And for my selfe, I shall thinke, I reape abundant fruit of these my trauailes, if in the day of thy reioycing, in the day of the gladnes of thy heart, when God shall doe these great things for thee, it may be sayd that I haue layd one stone, (say it be but a peble stone) toward thy spirituall building.



A BRIEFE AND SUMMARIE DECLARATION OF THE PROPHECIES of the old and the new Testament, so far as they concerne the calling of the IEWES.

TH is inuifible things of God, that are to be
feene in all his workes, shine moſt cleerly
in the Church. Wherein, as *Dauid* ſaith,
Pſal. 19 9. he vttereth all his glory. But
aboue all, the Church of the Iewes carrieth
the liuely print and marke of his praifes.
What things did he for them? Nay, what
did he not in *Egypt*, and at the red ſea, in the wilderneſſe,
and Land of promiſe, when they were in *Babylon*, the ſe-
uenty yeeres captiuiſe, and after, by lending of his Son a-
mong them?

Theſe things were the firſt act (as a man may call it) of
the great and glorious workes of God toward that nation.

But the Cataſtrophe, or ſhutting vp, is no leſſe, if not
much more, to be admired: How, for reſuſing Chriſt, that
came into the world, to ſaue them, and ſhamefully nayling
him vpon the Croſſe, they are become a renegade people,
now 1600 yeeres together, without Church, without Com-
mon-wealth, without forme, or face of gouernment, good
or bad: their pleaſant land turned into a wilderneſſe: their
fruitfull Countrey, into a dry and barren Deſert. How,

B

for

The Calling of the Iewes.

for all that, he leaueth them not without comfort. Nay, he lifteth vp their hearts with a certaine expectation of most high and ample promises. Such and so great as are altogether incredible, but that the mouth of the Lord hath spoken it. Some of the choise and principall, not following Iewish fables, but the vndoubted Oracles of the word of God, it shall not be amisse, before we proceede further, to lay downe in certaine Aphorismes or Positions, Which may all be reduced into five heads.

Refusing Christ. 1. The first head concerneth the Iewes refusall of Christ.

Whereupon shall follow

Reiſſion. 2. Both their reiſſion to be no more his Church and people.

Remnant. 3. (Notwithstanding which, a small remnant, a hole seed, shall be left, *Rom. 11. 5.*)

Deſolation. 4. And also their long deſolation.

The second head is of the calling of the Iewes. For

Call. 5. Of this remnant God will be pleased to gather a Church vnto himselfe,

Last dayes. 6. In the last dayes. *Ezech. 38. 8. Hoſea 3. 5.*

Generall call. 7. Not of a few, singled out here and there, but of the Nation in generall. *Rom. 11. 25, 26, 27. Cantic. 8. 10.*

X. Tribes. 8. And that of the ten Tribes as well as of the rest of the Iewes. *Ezech. 37. 16, 19. Hoſea 1. 11. Ier. 3. 12, 13. &c. Eſay 11. 12, 13. Obadiah vers. 20. Zach. 10. 6. Rom. 11. 26.*

Wrath againſt refractaries. 9. But this extendeth not to euery one. Some there shall be, refractarie Spirits, that will not even then stoope to Christ. Against whom the wrath of God shall be euident. *Ren. 12. 8. Dan. 12. 2. Eſay 65. 14, 15, 16, 17.*

The

The Calling of the Iewes.

3

The third head respecteth the beginnings of their conuer-
sion; of whom it shall be, and when, and the
things that shall follow thereupon

10. The first conuerted shall be out of the North and the *First conuerted.*
East quarters. *Dan. 11. 44. Esay 41. 26, 27.*
11. And that about the time when the Turkish tyrannic *Time of first*
shall haue lasted 350 yeares. *Dan. 7. 25. & 12. 7. 11. conuersion.*
Rev. 9. 15.
- Things following vpon it are
12. They shall repaire towards their owne country. *Esay*
11. 15, 16. & 51. 10, 11. Ier. 3. 18. Hosb. 1. 11. *Repaire towards*
their country.
13. In the way, *Emphrates* shall be laid dry for them to
passe, as once the Red Sea was. *Rev. 16. 12. See Esay Emphrates dry.*
11. 15. & 51. 10, 11.
14. The tidings of this shall shake and affright the Tur- *Turke shaken.*
kish power. *Dan. 11. 44.*
15. A marueilous conflict shall they haue with Gog and *Conflict with*
Magog, that is to say, the Turke. *Ezech. 38. & 39. Gog.*
Rev. 20. 8.
16. And shall be in sore distresse. *Dan. 12. 1.* *Sore distresse.*
17. This conflict shall be in their owne country, the land *Place of conflict.*
of Iudra. *Rev. 10. 8, 9. Esay 25. 10. Ioei 3. 2. Ezech.*
39. 2, 4. Zach. 14. 2, 4, 3, 4, 5. Dan. 11. 44, 45.
18. A noble victorie they shall obtaine. *Conquest.*
19. God from heauen miraculously fighting for them. *Gods fighting.*
Rev. 20. 8, 9, 10. Esay 27. 1. & 31. 8, 9. Ezech. 38. 18,
19, 20, 21, 22, 23. Zach. 14. 3, 4, 5.
20. It seemeth the maine blow where the Grand Signior *Place of Gogs*
himselfe must fall, shall be at, or neere Ierusalem. *fall*
Rev. 10. 16. & 20. 9. Ioei 3. 2. Ezech. 39. 16.
21. The vter ouerthrow of the whole Armie, perhaps *Place of the ar-*
shall be beside the Sea of Gennezarer, otherwise cal- *mies distresse.*
led, the Lake of Tiberias. *Ezech. 39. 11.*
22. This conquest of Gog and Magog commeth 45. *Time of conquest*
yeares after their first conuersion, which is the 325.
yeare

The Calling of the Iewes.

yeare and last period of the *Ottoman* Empire, *Ren.*
9. 15. *Dan.* 11. 12.

The fourth head is their flourishing state of Church
and Common-wealth, after this victory
once obtained. For,

- | | |
|-------------------------------|--|
| Dwell in their
Country. | 23. They shall dwell in their owne Country. <i>Ier.</i> 3. 18.
and 23. 8. <i>Ezech.</i> 37. 21, 22. <i>Amos</i> 9. 14, 15. |
| Inhabite all the
Land. | 24. They shall inhabite all the parts of the land, as before.
<i>Obad.</i> 15. 19, 20. <i>Ier.</i> 31. 38, 39, 40. <i>Esay</i> 27. 12.
and 65. 10. |
| Safety of the
Kingdome. | 25. They shall liue in safety. <i>Esay</i> 60. 18. <i>Hosb.</i> 2. 18. |
| Continue for
euer. | 26. They shall continue in it for euer, <i>Ezech.</i> 37. 25.
<i>Amos</i> 9. 15. |
| Fruitfulnesse of
the Land. | 27. The land shall be more fertile then euer it was. <i>Ezech.</i>
36. 35. <i>Hosb.</i> 2. 21, 22. <i>Ioel</i> 3. 18. <i>Amos</i> 9. 13. <i>Zach.</i>
14. 10. |
| Country popu-
lous. | 28. The Country more populous then before. <i>Esay</i> 49.
19, 20, 21. <i>Ezech.</i> 34. 31. and 36. 37, 38. |
| One Kingdome. | 29. There shall bee no separation of the ten tribes from
the other two: but all make one entire Kingdome.
<i>Ezech.</i> 37. 22, 24. <i>Hoshea</i> 1. 11. |
| Flourishing
Common-wealth. | 30. And a most flourishing Common-wealth. <i>Dan.</i> 7. 27. |
| Glorious
Church. | 31. Touching their Church, it shall bee most glorious.
<i>Esay</i> 4. and 24. 23. and 60. 1, 2. <i>Ren.</i> 21. and 22.
<i>Dan.</i> 12. 3. <i>Ier.</i> 3. 16, 17. <i>Ioel</i> 3. 19, 20. |
| Churches beauty | 32. Which glory shall appeare in outward beauty. <i>Esay</i> 4.
23. and 30. 26. and 60. 20. and 62. 1, 2, 3, 4. <i>Ren.</i>
21. 23. and 21. 5. <i>Zach.</i> 14. 6, 7. |
| Sanctity. | 33. Sanctity. (all prophane purged out) <i>Ioel</i> 3. 17. <i>Zach.</i>
14. 20, 21. <i>Ren.</i> 22. 3. |
| Purity. | 34. Purity of doctrine. <i>Ezech.</i> 37. 23. <i>Hosb.</i> 2. 16, 17.
and 14. 8. <i>Zach.</i> 13. 2, 3. |
| Covenant. | 35. Excellency of the new covenant, <i>Esay</i> 61. 8. <i>Ezech.</i>
37. 26. |
| Spirituell graces | 36. Abundance of spirituall graces. Faith, Knowledge,
Zeale, |

The Calling of the Iewes.

- Zeale, Piety, &c. *Esay* 25. 6.
37. Cheerefull obedience. *Esay* 66. 7. 8.
38. Multitude of beleueers. *Hosb.* 1. 10. 11. *Zach.* 10. 10.
39. Happinesse and prosperity. *Esay* 25. 8. and 51. 13. and 60. 19. 20. *Rev.* 21. 4.
40. Ioy. *Esay* 30. 29. and 35. 10. *Hosb.* 2. 15. *Zach.* 10. 7. *Joy.*
41. Safety. *Zach.* 10. 12. and 14. 11. *Ier.* 23. 6. and 33. 16.
42. Stability. *Esay* 26. 1. and 33. 16. *Ier.* 50. 20.
43. Perpetuity. *Esay* 60. 21. *Hosb.* 2. 19. *Iocl* 3. 10.
44. The fift and last head is, that after their call, *Affour* and *Egypt*, all those large and vast Countries, the whole Tract of the East and of the South, shall be conuerred unto Christ; *Esay* 19. 23, 24, 25. and 27. 12, 13. *Adicab.* 7. 11, 12. *Zach.* 10. 10, 11, 12. and 14. 8, 9. *Psal.* 68. 31. and 72. 9, 10, 11. *Rev.* 21. 14.
45. All nations shall honour them: *Rev.* 21. 24. *Esay* 49. 23. and 60. 3, 5, &c. and 61. 9. and 66. 10, 11, 12. *Zephan.* 3. 19, 20. *Rev.* 16. 12.
46. And the enemies of the Church by them subdued, *Numb.* 24. 17, 18, 19. *Esay* 11. 14. *Iocl* 3. 19. *Obad.* vers. 18. *Zach.* 10. 11. and possessed, *Esay* 14. 2. and 61. 5. *Iocl* 3. 8. *Amos* 9. 12. *Obad.* vers. 17. 19. shall willingly or perforce come vnder Christs obedience.

Cheerefull obedience.

Multitude of Beleueers.

Prosperity.

Joy.

Safety of Church.

Stability of the Church.

Perpetuity of the Church.

Perpetuity of the Church.

All nations embracing Christ.

All nations embracing Christ.

All nations embracing Christ.

All nations embracing Christ.

All nations embracing Christ.

All nations embracing Christ.

All nations embracing Christ.

All nations embracing Christ.

All nations embracing Christ.

All nations embracing Christ.

All nations embracing Christ.

All nations embracing Christ.

All nations embracing Christ.

All nations embracing Christ.

All nations embracing Christ.

All nations embracing Christ.

The truth of each position, I will not here stand to discuss. This Treatise following (where they are noted in the margin) doth abundantly prove them all.

The time drawing neere, wherein these things foretold so long before, come now to be accomplished, how sweet a thing it is, to looke into the propheties that giue assurance of it.

May it therefore please the iudicious and learned Reader, to weigh the Scriptures following: which professedly, and of purpose, speake of these things. Some in plaine and

The Calling of the Iewes.

eident termes, other more obscurely, but all layd together, cast such a light, as leaue this doctrine without exception. But before we enter vpon the particular Texts, take some few rules, for the better vnderstanding of the prophecies of this kinde: Aswell touching the threatned desolation, as for the conuersion of this people, and the enemy that shall fall before them.

1. The desolation spoken of, *Cities without inhabitant, houses without men, the land desolate*, Esay 6. 11. *The mountaines, hills, riuers, valleyes, waste*. Ezech. 36. 4. *No King, no Prince*, no forme, or face of Church, or Common-wealth, good or bad, and that *for many dayes*, Holb. 3. 4. Were neuer before, but now are truly verified in the height of them, some 1600 yeeres together, since they reiected Christ.

2. Though the Prophets, when they handle these things, thunder against the sins of their owne age, that is, but to note the iustice of the future desolation: for God is righteous to punish in the children, their fore-fathers faults, when they walke in the same steps of disobedience, *Esay 14. 21*. Touching their conuersion.

1. Where *Israel, Iudah, Tzion, Ierusalem*, &c. are named in this argument, the Holy Ghost meaneth not the spirituall Israel, or Church of God collected of the Gentiles, no nor of the Iewes and Gentiles both (for each of these haue their promises seuerally and apart) but Israel properly descended out of *Jacobs* loynes.

The same iudgement is to bee made of their returning to their land and ancient seates, the conquest of their foes, the fruitfulness of their soile, the glorious Church they shall erect in the land it selfe of Iudah, their bearing rule farre and neere. These and such like are not Allegories, setting forth in terrene similitudes or deliuerance through Christ (whereof those were types and figures) but meant really and literally of the Iewes. It was not possible to deuise mote expresse or eident tearmes, then the Spirit of purpose vseth to cut off all such construction. Neither were

Iosias

The Calling of the Iewes.

7

Iofias or *Cyrus* more plainly named hundred of yeares before they were borne, then these things are plainly deliuered for the confirming of that peoples faith. Wherefore wee need not be afraid to averre and mainteyne, that one day they shall come to Ierusalem againe, be Kings and chiefe Monarches of the earth, sway and gouerne all, for the glory of Christ that shall shine among them. And that is it *Lactantius* saith, *Lib. 7. Cap. 15.* The *Romane* name (I will speake it, because it must one day be) shall bee taken from the earth, and the Empire shall retorne to Asia, and againe shall the East beare dominion, and the West bee in subiection.

2. Such promises of the Gospell as come in order after that desolation, or after mercy to be shewed to the gentiles, are without question to be referred to these times.

3. Nay, generally all Euangelicall promises made vnto them, seeing they neither at the first received the gospell, nor euer hitherto enioyed that peace, plenty, and prosperity, which the promises doe purport, cannot but aime at somewhat that is yet to come.

4. The great and glorious things, which in the height and excellency thereof, are spoken peculiarly to them, doe in their measure and degree, appertaine in common to all the faithfull. And so in the new Testament, are ordinarily applied: Whereof see more in this treatise following vpon *Esay, 54.*

5. Their conversion vnto Christ in the last dayes, commonly is intimated by turning from Idolatrie. Which howsoeuer the Iewes be not now infected with, (if you speake of bowing to stockes and stones) was then the maine sinne of the times. And taketh vs forth this worthy lesson that it is meere Idolatrie, and a worship of false Gods, whatsoeuer worship looketh not to God in Christ, which *John* also teacheth. *1 Ioh. 5. 20. 21.* When hauing laide down the doctrine, that Iesus Christ is the true God, and life euerlasting, immediately he addeth, *Little children keepe your selues from Idols.* This rule for the exposition of the

The Calling of the Iewes.

Prophets, I learne of the Apostle, *Rom. 11. 27.* vouching *Esay 27. 9.* (which speaketh of their casting away of Idols) as a principall place to warrant the calling of the Iewes.

6. Albeit the thorow comming in of the Gentiles, for all nations with one consent to receiue Christ, be put off to the Iewes conuersion, yet that nothing hindreth but the places that speake of the same, may well serue to warrant the first inceptions of their calling. And so doth *Iames* cite them. *Act. 15. 16. 17.* out of *Amos cap. 9. 11. 12* and *Paul, Rom. 9. 25. 26.* out of *Hosea Chap. 1. 10.*

7. The conuersion of the Gentiles, is many times intimated by the Israelites mistaking of them, possessing them for seruants, and for handmaidens as *Esay, 14. 2. Amos. 9. 12. Obadiab, vers. 19.* Which is not meánt so much of a temporall subduing, as of a spirituall ioyning with them, in seeking of the Lord, yet so as the chiefe soueraigntie and stroke of keeping men within the lists of their subiection and obedience vnto Christ, shall remaine among the Iewes. And so *Iames* teacheth vs to expound those phrases, *Act. 15. 17.* Where that which *Amos* saith, that they (the Israelites) may possesse the remanent of Edom, *Iames* rendreth, that the residue of men may seek after the Lord.

The enemy whom indeed they shall conquer, roote out, and destroy, after they haue groaned long vnder his hard yoke and bondage, is not alwaies represented by one and the same name. But sometimes more obscurely, by one or other of the capitall enemies of Gods people, *Moab, Edom, Rabba*, that is to say, the Ammonites, *Asshur, Iauan*; whether because the holy Ghost would thereby note the cancred malice of that tyrant to the Church: or that those which inhabit the seat of these people, shall ioyn hands and fall in the same destruction.

Sometimes his qualities and conditions paint him out: *Leuiathan*, a Serpent, a Dragon, *Esay 27. 1.* Sometimes you haue him more plainly decyphered, either by the country from whence he deriueth his pedegree. *Gog of the land*

Esay 25. 10.

Esay 34. 5. 6.

Psal. 110. 6.

Esa. 30. 31. &

31. 8.

Hos. 13. 13.

(compared

with *Hos. 14.*

3.)

Mica. 5. 5. 6.

Zach. 9. 13.

The Calling of the Iewes.

9

of *Magog*, *Ezech.* 38. 2. or else by his territorie and dominion, *the King of the North*, *Dan.* 11. 40. *the Dragon which is in the sea*, *Esa.* 27. 1. But by all these names, one and the same enemy is vnderstood, which marueylously cleereth the place in *Ezechiel*, chap. 38. 17. where the Lord by his Prophet speaketh to *Gog* in this wise, *Art thou hee of whom I haue spoken in ancient time, by my seruants the Prophets of Israel which prophesied in those dayes and yeares.* Hee can not moane himselfe nor *Daniel*, which was but one of his age, much lesse *Zacharie* that came after, but hee meaneth the ancient Prophets long before, who spake of the same person, though not by the same name.

These things premised, we come now to the particulars, wherein my meaning is, not to open euery hard word, or darke and obscure phrase, much lesse to endeavour in euery place a full exposition of the text, That must bee had from other the godly and learned interpreters. But only to point at the heads of those Scriptures, and that but so farre as they concerne the thing wee deale with, to lead vs by the hand in the discovery of this heigh and heauenly secret, for that name the Apostle giueth it, *Rom.* 11. 25. The reader that would profit thereby, I desire to haue the text before him as hee goeth. The comparing whereof, will bring great light to things that otherwise may seeme obscure, and that he be not deceiued in the chapters, and verses, I follow not (where any difference is) the Hebrew, but number them as they are in the English translation.

Balaams Prophecie, Numb. 24. 14. to the last verse of the Chapter.

THE Spirit of God that sate in the mouth of this wicked man, maistring and ouer-ruling his tongue, to speake things tending heighly to Gods praise, and the comfort of his people, doth heere vtter a Prophecie of the kingdome of Christ, to beset vp among the Iewes in the latter end of the world. It is (for the maine matter) one

C

entire L

The Calling of the Iewes.

Verf. 14. 15. 16.

17. 18. 19. 20.

21. & 1 part of

22.

& part of verse

22.

vers. 23. 24.

46 Posit.
Enemies sub-
dued.

7 Posit.
Generall call.

18 Posit.
Conquest.

entire prophecie: but broken off by severall proems. The summe of all is: that the Iewes shall destroy their enemies, But themselves must before that, endure a long and tedious thralldome Notwithstanding which, God in the end will set them free, give them a great and glorious victory, that the tyrant, who keepeth them in subiection, shall verterly be destroyed.

1. Wherein obserue the time, vers. 17. *I see it (that which I am to say) but not now: I behold it, but not nere.* How is that? He spake it plainer, vers. 14. *I will tell thee what this people shall doe to thy people in the last dayes.* By which notation of time, these things that were to come so long after, are wont ordinarily to be expressed; *Ezech. 38. 16. 3. Esay, 24. 22.* This being the last and uttermost period, of whatsoever the Scriptures doe foretell; for hitherto and no further, reach the holy Oracles of the Prophets, *Ren. 10. 7.* and 16. 17. So this Prophecie can not be drawn to *Dauids* temporall kingdome.

2. Under the conquest of *Moad* and *Edom*, he pointeth at that conversion, which shall bee of the Gentiles, when the Iewes returning to seeke Christ, shall subdue and bring vnder his yoke, all nations that doe oppose, as *Esay 11. 14. Iosh. 3. 19. Obadia vers. 18. Zach. 10. 11.* To wit *Moad, Edom, Amalek, Midian*, noted by the *Kenites*, and by *Kaine*, the first father of that kindred.

3. Those that shall thus preuaile, and deale valiantly are *Israel*, and of *Isaac*; or the people of the Iewes, that very people out of whom the starre (Christ) should spring according to the flesh.

This Prophecie then, being of the Iewes, of the destruction of their foes, and that in the last dayes, note in the fourth place he speaketh of *bearing rule*, of a Scepter or a kingdome, before which the enemies shall all fall, as it is said, *Dan. 2. 44. It shall destroy and consume all other kingdomes, but it selfe shall stand for ever.* And againe, *Dan. 7. 9. I saw till the thrones were taken away.* Which evidently pointeth at the glory and greatnes of the Church that shall be among them.

5. Is

The Calling of the Iewes.

II

5. Is enterlaced their owne fore bondage, which shall be in the meane time, for the second part of the 22. verse, I read interrogatiuely, by an admiration, and apostrophe, or turning of his speech vnto the Israelites. *How long shall Ashur hold thee* (*o Eber*, of whom he speaketh immediately in the verses following, and whose troupes and squadrons were then before his eyes) captiue ? Notwithstanding, all the glory and happines that I now foretell, vnder the name of *Ashur* (then, in *Balaams* time the Soueraigne Monarch, and the first who in truth deuoured Israel) comprehending the whole succession of Tyrants euen to this day, who consume his very bones, as *Jeremie* speaketh, *Ier. 50. 17.* Wherupon sixthly, hee breaketh forth into a lamentation, and yet triumphing in the end.

Alas, who shall liue, when the mighty God shall order this, that shippes from the coast of Cistim shall men afflict Ashur who afflicted Eber, and also he shall for euer perish.

Hee that shall thus perish, is not *Eber*, or the Iew as some Interpreters of great note would haue it, (for that crosseth the whole scope of *Balaams* Prophecie) but it is the people that afflicted *Eber*, and consequently, this is a prophcie of the kingdome of the Iewes, who shall maister and ouercome that people, which is enough for our purpose. But yet in so difficult a piece of Scripture, wherein euery man is to haue his iudgement free, giue me leaue to doe my best, to bring some further light vnto it, first I hold it for certaine, that this is a Prophecie of the last condition of the Iewes, and of the affliction mentioned. *Dan. 12. 1.* *Esay 26. 20.* The lamentation in the Preface, and the destruction of that oppressing people in the perclose or conclusion, seeme to make that very euident, which being so, it cannot be vnderstood of the Greeke or Romane army, much lesse restrayned vnto *Ashur* properly called, whose glory fell in *Senacharib* so many yeares agoe : But in this place is specially meant of him, who last of all the tyrants shall so oppresse Gods heritage, that is to say, the Turke. Next by ships, that shall come from the coast of Cistim or

18 Posit.
Conquest.

16 Posit.
Sore distressed.

The Calling of the Iewes.

Cilicia, I vnderstand the tribes transplanted into the cities of the Medes, 2 *King.* 17. 6. who out of those northerne climats, shall make their passage to Iudæa for their returne from the North is specially promised: *Ier.* 3. 12. This agreeeth the better, because the word *Isim*, (which is ships) signifieth also men that dwell in farre remote places, *Esay* 23. 13. *Psal.* 72. 9.

Thirdly, the words which are commonly translated, *shall afflict Asour and afflict Eber*, I render thus, *shall euen afflict Asour, who afflicted Heber.*

This vse of the particule *van*, (and) to take it for the relative, who you shall finde *Esay* 49. 7. and els-where : and is an Hebraim, which *Luke* himselve, whose style is after the purephrase of the most elegant Græcians, doth not make nice to follow, *Act.* 6. 6.

Lastly, the holy Ghost seemeth heere to point at the two steps of the Turkes ruine.

The first; when tidings from the East, and from the North, shall trouble him, *Dan.* 11. 44. which is his first declining, that is meant in saying, *They shall afflict Asour.*

The other his vtter and vnrecoverable downefall; when planting his Tabernacle in the glorious mount of holines, he shall come to his end, and none shall help him, *Dan.* 11. 45. This you haue in the last words : *And also that people* (that is to say, *Asour*) *shall for ever perishe.*

Dent. 32. 22. to verse 44.

THese words are a part of *Moses* song, and stand of three distinct branches.

The first foretelleth the sore calamity of the Iewes, which they haue felt now 2600. yeares, and shall come heauier vpon them in the very nicke, when God will bee pleased to shew them mercy, *Dan.* 12. 1.

In the second, their offence that prouoketh this fearefull iudgement, hee doth in such a wonderfull manner aggrauate

4 Post.
Desolation.
Vers. 22. to
vers. 28.
1 Post.
Refusing
Christ.

The Calling of the Iewes.

13

aggrauate, and make it so odious, by sundry tropes, metaphors, comparisons and similitudes, that both by the thing it selfe, and by that which went before, and followeth after, it may well bee thought, hee meaneth that high and supereminent sin, of refusing Christ.

Vers: 18, to
vers: 36.

The third hath the deliury of this people from the hand of their vnmercifull foe, wherein you may note.

1. The time, when they are brought to the lowest ebb, that neither he that is shut vp, nor he that is left, that is, neither he that is in hold, nor he that is abroad, and hath escaped the enemies hand, strong or weake, are able to doe any thing, As *Esay* 26. 18, 19.

16. Posit.
Sore distresse.

Vers: 36.

2. God taketh the whole glory to himselfe alone, As *Esay* 26. 13, 15. and 63.

Vers: 37, 38, 39
18 Posit.

3. He declareth the heauy Iudgement, that shall light vpon the Tyrant. As *Esay* 63. 2, 3, 4.

Conquest.

Vers: 40, 41, 42.

4. The beleeuing Gentiles are exhorted to prayse God together with the Iewes, for so wonderfull a deliury and mercy, shewed to them both, to beleue. As *Paul* doth expound this place, *Rom.* 15. 10. In all this, no enemy at all is named: onely in generall, the enemies and haters of God, Vers. 42. As all are, that are enemies to the name of Christ. But who this grand enemy in truth is, after-prophecies do declare.

7. Posit.
Generall call.

Vers: 43.

Psalm 68. 23. &c. to the end of the *Psalm*.

THIS *Psalm*, after the title, and the first three verses that goe before, as a Proeme, is all laudatiue, or an exhortation to praise God, By arguments taken.

Deut. 32. vers.
36. and he that
is shut vp, and
he that is left,
to be nothing.

1. From his owne person.

Vers: 4.

Vers: 5, 6.

2. From his gracious gouernment and administration in generall.

3. From the benefits bestowed vpon their Ancestours: in their iourneying out of *Egypt*. In their inheriting of the Land, In the confounding of their enemies.

Vers: 7, 8.

Vers: 9, 10.

Vers: 11, 12.

4. From the like fauour that God will shew in-succeeding

Verſe 13, 14,
15, 16, 17.

ding ages: Poynting, as it ſeemeth, at the time of the Mac-
cabees.

Verſe 18, 19,
20, 21.

5. From the roote and fountaine of theſe, and all other
of Gods beſſings, both of the captiuating of Gods foes,
and graces to his people. Which is Chriſts aſcenſion into
Heauen.

6. From the glorious things, which from thence for-
wards he will effect in their behalfe. All reduced to ſiue
heads.

16 Poſit.
Sore diſtreſſe.
13 Poſit.
Euphrates dry.
Verſe 22.
12 Poſit.

Repaire to their
Country.

Poſit. 18.
Conqueſt.
Verſe 23.

7. Poſit.
Generall call.
Verſe 24.

31. Poſit.
Glorious Church.
Verſe 25.

8. Poſit.
Ten tribes.
Verſe 26.
Verſe 27.
Verſe 28.
Verſe 29.

46. Poſit.
Enemies ſub-
dued.

Verſe 30.
44. Poſit.

All nations em-
bracing Chriſt.

Verſe 31.
Verſe 32, 33, 34
Verſe 35.

Fiſt, the bringing of them home from moſt extreme
difficulties, naming *Baſhan*, becauſe of the ſlaughter ſpoken
of, *verſe 15.* and *the deepe of the ſea*, alluding to *Exod. 14.*
16. Peraduenture, he meaneth the drying vp of Euphra-
tes before them. For this fiſt head aimeth at thoſe times,
the beginning of the Iewes repaire vnto their Country.

The ſecond head is, the great and famous victory that
God will giue. deliuering them out of thoſe difficulties
and diſtreſſes. As *Eſay 63. 1, 2, 3, 4.*

The third head is, the Iewes thorough conuerſion, by
occaſion of that ſingular mercy of God. And the forme
of a goodly Church (vnder the type of the old Synagogue)
ſet vp among *Iacobi* poſterity. The ten Tribes, as well as
the Tribe of *Judah*. Which is concluded, by acknowled-
ging their ſtrength to come from God, a prayer to perſiſt
his worke begunne. And a ſpur, to put into theſe Kings of
the Eaſt (as they are alſo called, *Reuel. 16. 12.*) to preſent
in the Temple at Ieruſalem (in the publike Congregation)
teſtimonies of their thankfulneſſe.

The fourth head is, the taming of their proud e-
nemies, and forcing them at the leaſt to counterſet a ſub-
iection.

The fiſt head, is the generall calling of all the King-
domes of the earth, to ioynethemſelues vnto the Church
of Chriſt. Which, as hath bene often ſayd, ſhall follow
the conuerſion of the Iewes. And this he ſhutteth vp, with
prouoking all nations to giue vnto God, the praiſes that are
due vnto him for it. And his owne particularly thank-
giuing.

Read

The Calling of the Iewes.

15

Read the verses thus, vers. 24. They shall see, &c. amongst damosels, &c. Vers. 25. The singers goe before: after, the players on instruments. Vers. 26. Blesse God, &c. 6 yee of the fountaine of Israel. Vers. 27. There little *Beniamin* (vnderstand, is, with the new English Translation, or shall be. Prophetically spoken, not in the time past.) Vers. 29. Out of thy Temple in Ierusalem, shall Kings bring presents vnto thee. (For, so I would rather translate then, because of thy Temple, as if it poynted at the Kings of the Gentiles: for that they are spoken of afterwards, vers. 31.

Psalm 69.

IT is euident, that this Psalm is written of Christ, by the sentences, which the story of the Gospell, *Ioh. 2. 17. Matth. 27. 34. Ioh. 19. 29.* and the Apostles, *Acts 1. 19. Rom. 11. 9.* doe apply vnto him.

The first part of the Psalm, is a prayer in the person of Christ, oppressed with that heavy burden of our sins, lying vpon his shoulders.

In the first 21 verses.

The second, an imprecation against the nation of the Iewes, for crucifying the Lord of life. Vers. 22, 23, 24, 25, 26, 27, 28.

The third is gratulatory, or of thanksgiving, in the behalfe both of himselfe the head, and of his members, the humble ones among the Iewes: that poore remnant, whom God will be pleased to pull out of this distresse. Both reuiuing, or putting a new life into them, by the ministry of the Gospell, and restoring their Cities and Countrey, to dwell in; that they may possesse the same for euer. Vers. 29, 30, 31.

3. Posit.

Remnant.

7. Posit.

Generall call.

Vers. 32, 33.

23. Posit.

Dwell in their

Countrey.

26. Posit.

Continue for

euert.

Vers. 34, 35, 36.

So this third part containeth a noble opposition to the former two.

Vers. 5. My foolishnesse, and my faults. That is, whereby mine aduersaries doe vniuently charge me.

Psalm

The Calling of the Iewes.

Psalm 72. 9, 10, 11.

44. Posit.
All nations em-
bracing Christ.

IT is a Propheſie of the fulneſſe of the Gentiles. Which, as other Scriptures ſpecifie, ſhall not come in, till the Iewes receiue the Goſpell, *Matth. 24. Ren. 21. 14. Eſay 27. 13.*

Psalm 110.

THIS Psalm doth royally ſet forth the two offices of Chriſt his Kingdome and Preiſthood.

Verſ. 1.

His Kingdome, by the powerfull and great effects; Generally in ſubduing all things to himſelfe. More particularly firſt toward the Gentiles, vnto whom the Goſpell ſhall ſpred out of Tſion, that is, from the Iewes, then toward the Iewes themſelues, whom hee calleth his owne people, as *Dent. 32. 43.* Oppoſed there to the Gentiles by name: here to the ſame Gentiles vnder the name of enemies, *Thy people moſt free-hearted, in the day of thy troopes: in the comely places of holineſſe, from the wombe of the morning, to thee (ſhall come) the dew of thy youth.* Wherein five things are giuen to vnderſtand.

37. Posit.
Cheerfull obedi-
ence,

1. Their prompt and ready obedience, who ſhall not pretend euery light excuſe, when they are bid to the marriage feaſt, as they did in the dayes of Chriſt, *Matth. 22.* But at the firſt hearing ſhall obey, *Eſay 66. 7, 8.*

18. Posit.
Conqueſt.

2. Their ſtrength and power: For, *in the day of thine armies*, not onely meaneth the ſpirituall muſtring, when they ſhall be called together, by the Trumpet of the Word: but withall ſecretly doth import their troupes and armies, that nobly and couragiously ſhall fight for their liues, countrey, and religion in the laſt dayes.

31. Posit.
Glorious Church.

The 3. thing is, what a glorious Church God will ſet vp among them: which he termeth, *comely places of holineſſe.*

17. Posit.
Cheerfull obe-
dience,

4. Their diligent and ſpeedy turning to the Lord, when once they ſhall bee ſummoned: As *Eſay 66. 8.* *From the wombe of the morning* (ſaith our Pſalmiſt) that is, alſoone as the

The Calling of the Iewes.

17

the light of the Gospell shall but begin to peepe, whilest it is yet scarce breake of day.

5 The innumerable companie that shall be called, and flocke to the Lords Assemblies, as the drops of dew that fall from heauen in the morning.

38. Psal.
Multiplication
of beleeuers.

By all which appeareth, that this is not to be accomplished till their last conuersion. And the second and third verse haue the very same dependance that you finde *Esay* 2. 2, 3, 4, 5. *Africa* 4. 1, 2, 3, 4, 5, 6, 7.

The Priesthood is set out with great glory *vers. 4.* from the which he resorteth againe to the power of Christs kingdome, in the three verses following. Which may be taken generally of all enemies whatsoever, and wheresoever opposing against Christ. Neither is there I confesse any necessitie to stretch them further. Yet when I consider all the circumstances and the waight of euery word, *day of his wrath, dashing to peeces of Kings, iudging the Heathen, filling the places with dead carcases, dashing in peeces the head,* 18. Psal.
Conquest.
I am drawne to beleue that hereby is meant the destruction of some one grand enemy that shall dominere ouer Gods people, and be subdued in the last dayes by the beleuening Iewes: whereupon Christ is said to lift vp his head in victorie and in triumph. And hereunto the very order of the Psalm may lead vs, that speaketh of these things in time after the Iewes conuersion. So doth the phrase of *breaking of the head.* Which as it is elegantly vsed to note a thorough conquest, so secretly it seemeth to point at the Grand Signior himselfe. And (*erets rabba*) which we translate *great Countries*, the Psalmist taketh vp of purpose, closely and couertly vnder an ambiguous kinde of speech, to intimate the Land of Rabba, the cheife Citie of the Ammonites, which *David* conquered, 2 *Sam.* 12. thereby vnderstanding these enemies of Gods people Gog and Magog, as they are else where vnder the name of Moab and Edom, the Ammonites cosin germanes.

Such doubtfull speeches that carie a currant and cleare meaning, and yet haue an other thing infolded, which time

D

and

The Calling of the Jewes.

Olympicke games which crosse this account of 490. yeares, from the first of *Cyrus* to the destroying of *Ierusalem*, that is the word of truth uttered by the Angell, are vaine, and not to bee beleued.

This is certaine that the first 70. yeares & the last 73. being knowne as they are one as I haue shewed by *Ezay*, and the bookes of *Ezra* and *Nehemie*: the other by the new Testament and Ecclesiasticall Stories, the interuenient time cannot bee vnknowne, though how to reckon each particular in so great variety of Greeke and Latin Historians, it be a thing impossible: wherefore let the Greeke gouernment (accompting it to beginne with *Alexander*, and to expire at *Cleopatras* death) haue 321. yeares. Betweene *Cleopatras* death, and the time that our blessed Sauour was borne, are commonly reckoned 26. yeares. Christ liued 33. yeares and somewhat more: from his death to the destruction of *Ierusalem* by the Romanes are 40. yeares.

So then vpon the whole matter, the 70. seauens that is 490. yeares, are thus made vp.

The Persian Monarchie held 70. yeares.

The Greeke gouernment was, 321.

From *Cleopatras* death to the birth of Christ are, 26.

Christ liued, 33. yeares.

From this death to the destruction of *Ierusalem*, 40. yeares.

Totall. 490.

A word now or two for a particular explication of the Text.

Wherein the Angell first layeth downe the summe of all, [*verse*. 24.] That instead of 70. yeares captiuitie, wherein the Land lay desolate and kept her Sabbaths, they shall dwell in the Land 7. times 70. yeares before the Citie and Sanctuary shall haue an end; so farre doth the mercy of God exceed his wrath: within the compasse of which time, (and euen vpon the point of the expiration of it, some forty yeares before) Christ, the King, Priest and Prophet

phet of his Church, shall performe the worke of our redemption: for hee was to come the second Temple standing. *Hag. 1. 9.*

The power of his Kingdome euident in abolishing sin, and bringing in euerallasting righteousness

Since he doth abolish by mortifying and subduing the power of it by his death: by pardoning and forgiving both the guilt and punishment, by the full and all-sufficient satisfaction that hee hath made vpon the Crosse, who is the propitiation for our sinnes, righteousness (euerallasting righteousness, which shall make vs accepted of God for euer, and neuer can be lost as *Adams* was) hee doth bring in. first, by the reckoning and imputing of his owne righteousness vnto vs, & making it ours through faith, whereby wee are iustified or held iust and righteous euen in the strict and most exact Iustice of God himselfe: Secondly, by making vs new creatures by the vertue of his resurrection.

Againe, he is our Prophet, by whom onely God speaketh vnto vs in these latter dayes, and in whom all visions and reuelations haue an end. *Heb. 1. 1.*

Lastly, he is our Priest, a Minister of the Sanctuary, and of the true Tabernacle which the Lord pight and not man; who by his owne blood entred once into the holy place, heauen it selfe, purchasing euerallasting redemption, and abolishing thereby the vnction of the Law. *Heb. 8. 2. & 9. 8. 12.*

The summe of all being thus laid downe, the Angell in that which followeth brancheth the whole seauenty seauens into three heads or three distinct periods of time: *From the going forth of the word, to restore and to build Ierusalem: To wit, from the Edict of Cyrus, &c. 1. vnto a Messiah (that is an annointed) gouernour, meaning Nehemias set vp in the twentieth of Artaxerxes, as we shewed before, shall be seauen seauens which make 49. yeares [1. part of vers. 25.]*

In this period are comprehended all things that fell out

The Calling of the Iewes.

out concerning the re-edifying and furnishing of the Temple.

And of this I vnderstand that which the Iewes say, *Jo. 2. 20. forty and sixe yeares was this Temple a building*: which is true, accompting the beginning at the third of *Cyrus*; for from the Edict of *Cyrus* one yeare must be giuen them to consult about their busines being of so great waight and importance. In the second it is like they tooke their iourney from *Babylon* to *Iudea* is some 4. monethes trauaile: *Ezr. 7. 8.* So grant a yeare and a halfe for their returne. The second yeare after their returne, the foundation of the Temple was laid and somewhat proceeded in *Ezr. 3. 8.* So as till that time, there might be 3. yeares from *Cyrus* Edict. Thence to the twentieth of *Artaxerxes*, are 46. yeares more: for though the Edifice and structure were made an end of in the sixt of *Darius*, there wanted yet houses for the Priests and other necessaries, which were not added till about the time of *Nehemie*.

The Iewes could not by that speech vnderstand any Temple built by *Herod*, but this second Temple: for this is it that was standing in the dayes of Christ, *Hagg. 2. 9.*

The second period is, *three score and two seauens*, (434. yeares) wherein a Gouvernour being once set vp, *street and ditch* (that is the compasse of the wall) *shall againe bee built.* [*2. part. vers. 25.*] These 434. yeares begin in that twentieth of *Artaxerxes*, when *Nehemie* was made the Ruler, with commission to build the Citie; *which times*, saith the Angell, *shall bee troublesome*: for so they were, both during the time of the building of the walles; whereof, see the booke of *Nehemiah*, & during the whole time from thence vnto the end. In the third period are two things distinguished. First, is the subuersion of their gouernment. The Gouvernour which is so to bee set ouer them from among themselves, one of their brethren shall bee cut off: *there shall be nothing to him, or he shall haue nothing*, no more to doe there; all that forme of Gouernment shall vterly be done away. [*1. part. vers. 26.*]

And

The Calling of the Iewes.

171

And this is precisely laid to bee the first worke that the seauentieth seauen should bring forth: for, *After 62. seauens necessarily implyeth, vpon the beginning of the seauentieth.*

The second is the destruction of the Citie and Sanctuary by a forraigneemie, the Romane Armie. By whom the Iudgements of God as an inundation or ouerflowing of mighty waters, shall suddenly and violently breake in vpon them, by most cruell and deadly warre (for there perished in the siege 1100. thousand Iewes, besides 90. thousand taken Captiues) till they bee brought to vtter ruine, that extreame desolation, (so much the plurall doth import) which God from all eternity hath precisely purposed and decreed. [2. part of verse 26.]

This where in the waight of all yeth may iustly require a distinct consideration severally and by it selfe. Wherefore it pleaseth the holy Ghost in the 27. verse to expresse both the fruit that should come of it, and the time when all this shall be done.

The fruit: Christ our Lord shall play the man, that one seauen mightily, valiantly and Gyant-like (so the Hebrew word doth signifie) confirming the Couenant with many, to wit, those that are his. [1. part of verse 27.] What Couenant? The Couenant of grace, of forgienesse of sinnes, of reconciliation and euerlasting righteounes: All which the holy Ghost said before. *verse 24.*

הגבר

And how did he so mightily confirme the same? He did confirme it mightily, both in respect of the Iewes, and of the conuerted Gentiles. In respect of the Iewes, by that Christ was to worke within the compasse of these weekes the rare, wonderfull, and extraordinary vengeance that he tooke vpon his enemies, the people that crucified and put him vnto death: whose Temple & Citie that stood so long and were so renowned, hee caused for this their fault to be razed and made euen with the ground, *Luke 13. 34. 35. & 19. 43. 44.* whereby he manifestly declared himselfe to be the Lord of glory.

The Calling of the Iewes.

To the beleeuing Gentiles he did mightily confirme the couenant, by remouing the maine rub that lay in their way, and hindred the giuing of their names to Christ: Whilst they saw not onely the City where our Lord was crucified to flourish; but the ceremoniall shadowes to be frequented which did obscure and drowne the truth of his comming in the flesh. And this end *Julian* the Apostata had before his eyes, when in despite of the Christian name, hee commanded the re-edifying of the Temple.

The time, is in the midst of that weeke [2. part of vers. 27.] Peraduenture the worke of the cutting of the annointed Gouvernour was doing the former halfe weeke; the first 3. years and a halfe. And indeed he that readeth *Iosephus* shal find it fell out so: for about the 9th. yeare of *Nero*, (which was 7. yeares before the destruction of the City) *Albinus* the Romane Gouvernour there, by his monstrous pilling, polling and other cruelty, did as *Iosephus* saith, *sove the seede of the Cities overthrow*: And in the twelfth of *Nero*, within lesse than foure yeare after that, *Agrippa* the last Gouvernour that the Iewes had, from among themselves was driuen out of the Citie; whereupon *Iosephus* saith, *The Citie was without a Ruler to guide it.*

And so, you haue the Messiah cut off, and the Government of the Citie quite extinct in the very instant of 3. yeare and a halfe, if it were necessary to flye to that.

But there is no such necessity: The Hebrew word signifieth part of a time as well as halfe. Wherefore the sence may well bee, in part, that is, during the residue, the remainder of that seauentieth weeke, after the annointed Gouvernour cut off, (how long or short time soeuer the same be in doing,) he will performe the things mentioned in the second part of the former verse: which for the greater certainty, are heere reitterated [in the last part of verse 27.] not altogether in the same words: but so as the one of these two verses bringeth light vnto the other: for,

1. Instead of *destroying Citie and Sanctuary*, vers. 26. hee saith

saith heere in the 27. *verse*, *He shall make to cease sacrifice and oblation*, as needs they must when the Citie and Temple are destroyed. In right they ceased vpon the death of Christ; but now they shall cease in fact.

2. Instead of a *forraigne* *emie* doing the same by warre, *verse* 26. hee putteth in this *verse*, the wing or Legions of the Romane Army, *laying desolate*; for wing was a proper terme of the Romane warfare. Whose Armies are called abhominable, because they were Infidels, and worshipped Idols.

And this to bee the sence of the place; beside the Angels thus futing of these things, you may see by comparing the three Euangelists that speake of this History: for where *Math. 24. 25. & Mark. 13. 14.* Christ saith, *When ye see the abhommation of desolation spoken of by Daniel the Prophet, standing in the holy place where it should not*: Luke interpreteth it thus, *When ye shall see Ierusalem compassed about of Armies, then know the desolation thereof is at hand. Luke 21. 20.* And so these words are but the same in sence and substance that was in the former *verse*, which said, all this should be done by warre.

3. Instead of inundation or ouerflowing of calamities, *vers. 26.* heere you haue a powring forth of all Gods Iudgements at once, as if the windowes of Heauen should be opened as they were at the flood.

4. Where the 26. *verse* doth speake of desolation *to the end of the warre*, those words expound these of the twenty seauenth, vnto utter destruction.

5. *Precisenesse of desolation*, in the 26. *verse*, is somewhat more clearly vttered in the 27. vnto utter destruction *precisely determined*.

So one of these noteth the greatnesse; the other the certainty of the desolation.

The Rabbinicall Doctors seeke for a knot in a rush, when they enquire vpon this place how long this desolation shall continue, and when the precise determinate time shall haue an end: for the period of all that Daniel heere

The Calling of the Iewes.

speaketh of, is the end of the seauentierh seauen. Howbeit in other Scriptures, *Dan. 12. 11. 12. Math. 23. 38. 39. Luk. 21. 24. Rom. 11. 25. 26.* that precise determinate time of the Iewes desolation is precisely prophesied and foretold: but euery place hath his proper interpretation.

To close vp this Treatise because it may bee of great vse for the clearing of this and many other hard and obscure passages; I will heere set downe the iust periods of time from the beginning of the World to the dissolution of all things, as they are to be gathered in holy Scripture.

First, from the Creation to the Flood, are yeares, 1656. manifest by the yeares of the fathers before the Flood. *Gen. 5. & 11.*

Secondly, from the Flood vnto the Promise made to *Abraham*, 426. for from the Flood to *Terah*, are 221. *Terah* begat *Abraham* at 130. At 70. he begat children: *Gen. 11. 26.* But that was *Nabor* his first borne, though *Abraham* for honour sake be named first. *Abraham* he begat at 130. as appeareth in that *Terah* dyed at 205. *Gen. 11. 32.* when *Abraham* was 75. *Gen. 12. 4.*

The promise made to *Abraham* was at 75. for then and not before he left his owne Country *Charran* (which was his Country as well as *Ur*, or the Valley of the Chaldeans, and both in *Mesopotamia*) for *Canaan* *Gen. 12. 4.* And *Exod. 12. 4.* it is said, *the peregrination of the children of Israel in Egypt*, meaning both there and in the Land of *Canaan*, where they were alike strangers) was 430. yeares, So as the promise and the entrance into the Land begin together. Also if *Terah* had not beene dead before the promise, he (which none will say) should haue receiued the promise of Christ to come of his seede as well as *Abraham*: for doubtlesse, *Abraham*, as a Prophet of God would not haue concealed it from him.

Of necessity therefore two callings of *Abraham* are to be distinguished: one in *Ur* of the Chaldeans, which being passed ouer, *Gen. 11.* is layd downe, *Gen. 15. 7.* and *Stephen* speaketh of it, *Act. 7. 2. 3.* The second after his fathers death,

Gen. 12.

Gen.
said,
on
Step
T
Gal.
Exo.
Gen.
affli
9. G
the
cuti
of se
eth
30.
Gal.
430
from
was
into
for
F
the
I
I
T
it:
Lar
Ka
yea
net
ma
he
tho
ren
to f
dece

The Calling of the Iewes.

175

Gen. 12. 1. Which place is to be translated, not *Iehonah* had said, but *Iehonah* did say, as a new commandement to goe on his journey with an addition of the promise. And this *Stephen* mentioneth, *Act 7. 4.*

Thirdly, frō the promise to the giuing of the Law, *430. Gal. 3. 17.* Which are the 430. yeares of peregrination, *Exod. 12. 40.* In 400. whereof *Abrahams* seed was afflicted, *Gen. 15. 13.* They shall intreat thy seede euill, 400. yeares. This affliction beginneth at *Ismaels* persecution of *Isaac*, *Gen. 21. 9. Gal. 4. 29.* and continueth to their deliuerance out of the house of bondage, the seruitude of *Egypt*. The persecution of *Isaac* was not at his birth, it must be when he was of some vnderstanding, and the computation of time draweth it to about the sixt yeare of his age; which was iust 30. yeares from the promise. Thus are those three texts *Gal. 3. 17. Exod. 12. 4. and Gen. 15. 13.* cleared. Of these 430. yeares, 215. were spent in the Land of *Canaan*; for from the 75. yeare of *Abraham* to *Isacks* birth, are 25. *Isaac* was 60. when *Jacob* was borne, *Gen. 25. Jacob* went downe into *Egypt* at 130. *Gen. 47. 9.* So onely 215. are left for *Egypt*.

Fourthly, from the Law, or comming out of *Egypt*, to the building of the Temple. 480.

1. *Kings 6. 1.* Their summe ariseth thus.

In the Desert, 40. *Dent. 1. 3. Iosua 17.*

The Conquest and partition of the Land, take vp 7. of it: As it is proued by *Calebs* age, *Iosh. 14. 7. 10.* for the Land was diuided the 45. yeare after *Moses* sent him from *Kadesh Barnea* to view the Land; out of which deduct 38. yeares that the Children of *Israel* remained in the wilderness after Gods sentence vpon *Calebs* returne, and their remaine 7. 480. yeares from the Passeouer to the Temple, & he ruled the other 10. in all 17. As appeareth in that of those, all but 17. are in the time of other Rulers, and that remaine can be cast vpon none but him, *Iudg. 339.* That is to say, *Othniel. 40. Ehud and Shamgar 80. Debora. 40. Gideon. 4. Abimelech. 3. Tolah. 23. Iair. 22. Iephtha. 6. Ibsan.*

The Calling of the Iewes.

Jan. 7. Elon. 16. Abdon. 8. Sampson. 20. Elis 40.

Acts 13. 19. it is said, *God gave them Iudges as it were 450. yeares, vnto Samuel the Prophet* he saith, *as it were, or in a manner*, for in proper Chronicle and common supputation, it was 339. But Iudges that within the compasse of that time did tyrannize and oppresse them, tooke vp 111. yeares; namely, *Cushan 8. Moab 18. Sisera 20. Midian 7. Ammon 8. Philistines 40. Saul 40. Act. 13. 21.* where *Paul* saith, *Afierwards they desired a King, and God gave vnto them Saul the sonne of Cis, a man of the Tribe of Benjamin, 40. yeares.* As if he should say, all this from the Iudges was 40. yeares: So comprehending the whole time from the death of *Elis*, as wel the interim till *Samuel* medled with the gouernment, which was not in 20. yeares after *Elis* death: *1. Sam. 7. 3.* as the whole time of his gouernment and of *Sauls* raigne, being 20. yeares more.

Dauid 40. Salomon 4. 1. Kings 6. 1.

Fiftly, the Temple stood before it was burnt by *Nebuchadnetzar. 408.*

To be gathered thus.

To *Salomons* death 36. for he reigned 40. in all.

The Kings of *Iudab* after him reigned 372. as the yeares are truly collected by *Tremelius* in the Argument of the first and second Booke of *Kings*. The 390. yeares that *Ezechiel* bare the iniquitie of the house of *Israel*, *Ezech. 4.* whereof 40. (part of those 390. *vers. 9.*) were for the house of *Iudab*, doth no way crosse this account of the Kings that succeeded *Salomon*; for neither doe those 390. yeares begin when *Ieroboam* drew *Israel* away: but from about the 28. yeare of *Salomons* raigne, at what time waxing old, hee was led to the worship of false Gods: *1. King. 11.* and all *Israel* ranne headlong into Idolatrie; neither doe they end with the destruction of the Temple and the Citie, but in the last and finall carrying away of the poore remain, by *Nebuzaradan* as appeareth, *Ezech. 5. 4.* which was some fiue yeare after. And the 40. yeares of *Iudab*, are from the eighteenth yeare of *Iosia*, when the couenant was renewed;

The Calling of the Iewes.

177

newed; 2. *King. 23. 23.* from which the people immediately fell away.

Sixtly, from the burning of the Temple to the Edict of *Cyrus* to build it anew.

And so adding the first 18. yeares of *Nebuchadnezzar*, you haue the 70. yeares Captiuitie.

Seauenthy, from that Edict to the destruction of the Temple by the Romanes. 490.

Which are *Daniels* seauens, *Dan. 9.* whereof the first 49. yeares are for the full finishing of the temple and all the furniture thereof.

Eighthy, from a second and the finall desolation thereof, being endeouored to be re-edified by *Julian* the Apostata in despite of the Christian name, about *Anno. 360.* after Christ, till such time as the Iewes acknowledging Christ the Lord, shall set vp a glorious Church at *Ierusalem* againe, not of wood or stone, nor for any Legall worship; but for the spirituall seruice of God in Christ, are yeares, 1233. *Dan. 12. 11. 12.*

Ninthly, from thence to the full comming in of the Gentiles, the certaine time is not foretold, vnles (which I dare not say) any thing may be gathered from, *Reuel. 20. 4.*

But the tenth and last period is, that after the fulnesse of the Gentiles once come in, the generation then liuing shall not passe away, till *all things haue an end.* *Math. 24. 34.*

A a

The



*Be
Kin
Kin*

I. 

from
the fi
The
ria; C
Iothan

Th
a great
of the
Kingd
keth o
things
ter to
Ieroboam



The Prophecie of *Hoshea*.

Chapters. 1. 2.

CHAP. I.

1. *The Word of Iehouah that came vnto Hoshea the sonne of Beery in the dayes of Vzziah, Iotham, Achaz, Hezechiab, Kings of Iuda: and in the dayes of Ieroboam the sonne of Ioash, King of Israel.*

1. **H**is Title or Inscription setteth forth the Author of the Prophecie, God: the Preacher or publisher thereof, *Hoshea*: the time that he executed his Propheticall function, 43. yeares at the least: for so many there are from the very last yeare of *Ieroboam* the sonne of *Ioash*, to the first yeare of *Hezechias*, to bee reckoned in this sort. The last yeare of *Ieroboam* was the 39. of *Vzzia* or *Azaria*; *Vzzia* or *Azaria* reigned 13. yeares more (52. in all) *Iotham* (after him) 25. *Achaz* (*Hezechiab*'s father) 14.

The knowledge of the time helpeth much, and bringeth a great light to the vnderstanding of the Prophecie, because of the many accidents that fell within that compasse in the Kingdome of *Israel* to the Kings thereof, of whom he maketh often mention, and liued himselfe to see most of the things that heere he prophecieth, and so was able the better to make vse of it vnto the people; vnder that one of *Ieroboam* the sonne of *Ioash* (when our Prophet first began)

The Calling of the Iewes.

all the Kings of *Israel* are comprehended in this place, as many as raigned from him to *Hecchiah*.

The authority of this Prophet cannot be called in question: He is cited by our Sauour Christ, *Math. 9. 13. & 12. 7.* by the Euangelist writing by Gods Spirit; *Math. 2. 15.* and lastly, by the Apostle Paul, *1. Cor. 15. 55. & Rom. 25. 26.* where he voucheth him by name.

2. The beginning of that which *Iehouab* spake by *Hoshea*:
^a Hebr. *A* And *Iehouab* said vnto *Hoshea*; Go take vnto thee a ^a Wife, an
 wife of whoredomes, and children of
 whoredomes.

3. So he went and tooke *Gomer*, a ^c woman of *Diblain*: who
^b From after
^d Daughter.
^e Bloods.

4. Then said *Iehouab* vnto him, call his name *Izrael*: for
 yet a little while, and I will visite the ^d slaughters of *Izrael* vpon
 the house of *Iehu*, and will make the Kingdome to cease in the
 house of *Israel*.

5. And it shall be in that day: that I will breake the bow of
Israel, because of the valley of *Izrael*.

2. The summe of the Prophecie, is a fearefull denouncing of Gods iudgements against the people for their sinnes, & a sweet publishing of mercies to a small remnant, the little handfull of Gods Elect, it is all typicall or declaratiue of the Type.

The typicall part, which hath also an application going with it) in the three first Chapters, vnder two types; whereof the first (in the first and second Chapter) is of a Wife, an Harlot, and Children begot in fornication; whom the Prophet is willed to take, not as though hee should take the mother and them together (which could not bee, they being borne after) but because from a wicked and vnclane mother, hee was to haue base and misbegotten Issue.

Whether the Prophet in truth tooke such a wife, which God commanding, cannot be dishonest; or as rather must
 be

The Calling of the Lewes.

181

be thought by way of similitude only and comparing himselfe with a man marrying in that sort, to taxe the peoples infidelity and falling away from God by spirituall adultery with their false Gods and Idols.

This Wife, an Harlot figureth the Kingdome of the Israelites that went a whoring from God, their lawfull Husband, to whom they were espoused.

3. Shee is called *Gomer*, that is to say, entierly or perfection; for that the whole body of *Israel* was vouchsafed the honour of this spirituall marriage.

Shee is said to be a woman of *Diblah*, or out of *Diblah*, that wast and huge wildernesse which you reade of, *Ezech.* 6. 24. to shew that, not their merit, but Gods free and gracious goodnesse advanced them to that estate and dignitie.

The three Children begot in fornication, figure the iudgements which by so many degrees were to light vpon this people, every one heauier than the other.

4. The first Child is a son, whose name was *Isreel*, by the name of the ten Tribes Mother-Citie: figuring the ruine of *Iehues* house, and of the Kings of *Israel* in his line, which is set forth.

First, by the circumstance of time, that it should come quickly to passe: for *Zachariah*, *Ieroboams* sonne, raigned but 6. moneths; then *Shallum* the sonne of *Iabeß* conspired against him, slue him, and raigned in his stead.

Secondly, by the effects, that from that time forward God will weaken the force of the whole State and Kingdome, by home dissentions and forraigne warres.

Thirdly, by the cause of this iudgement, because saith he, of the valley of *Isreel*, that is, the slaughters and massacres which *Iebu* made there; which, albeit God had commanded and was well pleased with, yet for that hee did it not with an vpright heart, God iustly punished it in his posteritie.

6. Afterwards she conceived againe and bare a Daughter,

Aa 3 and

^a I wil not adde and Iehouah said vnto him, call her name Lornubamah: for I will no more haue mercy vpon the house of Israel, that I should any way forgine them.

7. But on the house of Iuda I will haue mercy, and will saue them by Iehouah their God: and will not saue them by bowe, nor by sword, nor by battaile, by horses, nor by horsemen.

6. The second Child is a Daughter, named Lornubamah, that is not obtaining mercy, it figureth the vtter desolation of the tenne Tribes, begun by Tiglah Pileser, King of *Assur*, when he carried away captiue the Reubenites, Gadites, & halfe tribe of *Manasse*. 1. *Chron.* 5. 26. and peristed by *Salmanafer*, who vtterly ouerthrew the residue of the Kingdome of *Israel*, 1. *King.* 17.

This age is compared to a Daughter, because from that time forward, after the bow of *Israel*, that is, all their power and strength so broken, they should bee no more able to defend themselues, than if they were a common-wealth of women. Their misery in this behalfe you haue aggravated two wayes.

First, that it shall be without hope of restitution. God will not haue mercy on them to pardon their sinnes and graciously to restore them after they are once carried Captiues.

7. Secondly, by Gods contrary dealing with the house of *Iuda*, whom the *Aramites*, and they confederating together did most maliciously seeke to ruine.

These he saith he, will saue for his mercies sake, & sheweth how and by whom; by Iesus Christ true God and true man, the ground and foundation of the Couenant, and of all Gods promises, whom in the fulaesse of time God would send among them: not by their owne forces, nor by any forraine helpes. The meaning is, the Tribe of *Iuda*, notwithstanding their captiuitie in *Babylon*, from the which he will set them free, shall continue a Tribe still, and certaine some principality, and forme of Government till *Shiloh*

lob (v
bele

8.
and b

9.
mype

10
sand

of the
bee s

migh
1
gath

shall
Izre

8
the f

had
men

9
and

sing
them

peop
1

way
with

Ghe
Fi

bee
of th

a nu
true

they
the

The Calling of the Iewes.

183

Iob (which is his sonne) doe come and that the Gentiles belecue in him.

8. Now when she had weined Lornhamah: Shee conceived and bare a sonne.

9. Then said Iehouah, call his name Loammi: for yee are not my people neither will I be yours.

10. Yet the number of the Children of Israel shall be as the sand of the sea which cannot be measured, nor could: and instead of that it was said unto them, yee are not my people, it shall bee said unto them, yee are the sonnes of the liuing God Almighty.

11. When the Children of Iuda and the Children of Israel, gathering themselves together and setting ouer them one head, shall come vp out of the Land: for great shall the day of Izreel bee.

8. The third Childe which she bare after the weaning of the former, that is to say, after that the patience of God had long expected for their conuersion, and found no amendment, but a desperate going on in sinne, is a sonne.

9. Loammi, not my people, figuring the finall reiection and casting off of the whole Nation of the Iewes for refusing the Lord of life, (whom the Father sent to saue them) that they should bee no longer his Church and people.

2. Posit.
Reiellion.

10. But the sharpnesse of this sentence, the Prophet, by way of correction of his speech doth qualifie and temper with most heauenly comforts, the sweete promises of the Ghospell: for,

First, howsoeuer the whole Nation of the Iewes is thus to bee abandoned, yet at the last a Church shall bee gathered of them through grace, and that no small multitude, but a number numberlesse; when looking with sorrow and true repentance vpon him whom they haue thrust through: they shall be made not his people only, but the sonnes of the liuing God.

5. Posit.
Call.

Secondly,

The Calling of the Iewes.

Secondly, the Gentiles shall together with them embrace the Gospell; for so is this place expounded: *Rom. 9. 24. 25.* and *1. Pet. 2. 10.* yet of necessity the calling of the Gentiles heere pointed at, must be extended that which is after the Iewes conuersion; but that serueth well to warrant the first inceptions of their calling; to which purpose the Apostles doe there apply it.

Thirdly, the tenne Tribes as well as *Judah* shall be vouchsafed this honour, to be called to the participation of Christ.

Fourthly, the vnion of them into one body and one Religion; for they shall all submit to one head Christ, and make but one Kingdome.

Fifthly, their returne vnto *Ierusalem* againe comming out of the Countries whether they were dispersed: there to re-edifie and set vp his spirituall worship and seruice.

Sixtly, the greatnesse of this worke: for great, saith hee, shall the day of *Izrael* be; great, in regard of their great distresse, the sorest time of affliction that euer was; great, in regard of their great deliuery, farre to be preferred before their deliuerance out of *Egypt*; great, in regard of the great destruction of their great enimie that shall fall before them. Lastly, (which it seemeth the Prophet heere doth specially respect) great in regard of the great and maruellous encrease of the Church, the plentifull seede which God will sow in the same (as *Esay* did also prophetic, *Esay 49. 50. 51. &c.* multiplying them with men as it were with flocks of sheepe, *Ezech. 36. 38. Ier. 31. 37.* which is the number numberlesse, whereof he spake in the former verse).

Seauently, heere vpon a new name is giuen to this people to be called *Izrael*, or the seede of Gods owne sowing: And so by a *Paranomasia* or allusion of speech, hee doth elegantly open another, and a more sweet etymologie of that name which before serued for the threatening of Iudgement; heere it is vsed to note the promises of grace from God, as it is *Chapter. 2. 16.* which place doth answer vnto this, and openeth the meaning of it.

The

44. Posit.
*All nations em-
bracing Christi.*

8. 1. Posit.
Ten Tribes.

29. Posit.
One Kingdome.

23. Posit.
*Dwell in their
Country.*

38. Posit.
*Multitude of
of believers.*

THE
man
half
uity
Fi
whol
Se
not
T
is af
whol
Capt
must
Fo
doth
Chri
Fi
shew
Six
is to
teach
Inda
bee n
by th
deth
Prop
ters,
but a
refer
Iewe

1.
O the
2.
neib
out of

The Calling of the Iewes.

187

The receiued opinion is, that the second Child *Lorubamah* figureth the captiuity of the Reubenites, Gadites, and half tribe of Manasseh, & the third child *Leammi*, the captiuity of the rest of the ten Tribes: But that cānot stand: for,

First, in the second Childe hee expressly nameth the whole house of Israel, *vers. 6.*

Secondly, he opposeth them to the house of *Juda*, *vers. 7.* not to the residue of those tribes of Israel.

Thirdly, the iudgement threatned in the third Childe, is after *Iehonah* Christ his comming into the world, by whom *Juda* should bee saued; whilst the other remained Captiues, *vers. 7.* Therefore the captiuity of the ten tribes must go before the third Childe borne.

Fourthly, the reiection (spoken of in the third Childe) doth properly and aptly concerne the Iewes that were at Christs comming, not those led away by *Salmanazar*.

Fifthly, the promise of restoring *Juda* no lesse than *Israel* sheweth that they had their part in the former threatnings.

Sixtly, the mother of these Children is called *Gomer*, that is to say, entierie or perfection, *vers. 3.* The very name teaching vs that the type extendeth as well to the tribe of *Juda* as to the other tribes. And therefore they must needs bee meant by the third Childe, and Consequently all Israel by the second: vpon this one thing well obserued dependeth (in a manner) the true vnderstanding of the whole Prophesie; for hereby is euident that the three first Chapters, and consequently the last foure, which in effect are but an explanation of the promises in the former, are to be referred to the Kingdome of Christ to be set vp among the Iewes in the last dayes which we expect, & is yet to come.

CHAP. 2.

1. Say vnto your brethren, O my people, and to your sisters, O thou that hast obtained mercy.

2. Plead with your Mother, plead, how she is not my wife, neisber am I her husband: That she put away her fornications out of her sight, and her adulteries from betweene her breasts.

Bb

3. Left

The Calling of the Iewes.

3. *Left I strippe her naked, and set her as the day see was
Lorne; and disposing her as in a wildernesse, and setting her as in
a drie land, doe make her dye for thirst.*

* Of Whoredomes.

4. *And shew no mercy to her Children, for they bee children
begot in fornication.*

Hitherto of the Type: The Application standeth of three parts; euery one expressing more clearly than other, the Peoples Apostasie, and falling away from God: the miserable condition which this Apostasie should bring vpon them, and the gracious promise of restoring them againe. All which things were so handled in the three last verses of the former Chapter.

3. Posit.
Remnant.

First, therefore is an exhortation to true repentance; for feare of Gods iudgements, vttered by an Apostrophe, or turning of the speech to the poore remnant of Gods elect, whereby is giuen to vnderstand, that there shall still remaine a holy seede in the midst of this dereliction, whom the Prophet heere inuitheth to a most religious and holy duty.

That by wholsome admonitions they would stay and hold vp their declined Synagogue from vtter falling away, O you my people of either sort, not of the tribe of Iuda only, but euen of the other tribes; for to them also the promise doth belong, *Ier. 37 &c. Ezech. 37. 16. &c.* and elsewhere) as many of you as shall obtaine grace to escape out of the slavery of sinne and Sathan, into the glorious libertie of the sonnes of God, stie vp one another by holy exhortation.

2. And all of you together stay and hold vp the declined Synagogue and Charch of Israel; By reprobuing her for her sinnes, those spirituall whoredomes that haue broken the marriage bond betweene God and her.

3. And by threatening betimes, before her fall and finall desolation come, the Iudgements of God, both vpon her selfe, by an vtter depriuing her of all his gifts and graces, (which in the Scriptures are compared with waters, and
the

the la
Ad
Syna
moth
W
nelle.
least i

5.
ued t
my L
my fl

6.
a rear

7.
come
them
to th
them

8.
the n
and g

9.
time
shoul

10.
louer.

11
new m

12
offbe
men m
field s

13
burnt
her ie
of leb

The Calling of the Iewes.

187

the lacke of them with the drie and barren desert.)

And vpon her Children the particular members of that Synagogue, who loue and liue in the adulteries of their mother.

With some hope neuerthelesse of grace and of forgiveness, if shee returne and seeke the Lord, as by the word least is secretly giuen to vnderstand.

5. For their mother hath plaid the harlot, shee that conceiued them hath dealt shamefully: for shee said, I will goe after my Lovers, that giue me my bread and my waters, my wool and my flaxe, my oyle and my drinkings.

6. Therefore, behold, I will hedge thy way with thornes, and
a reare a wall that she shall not finde her pathes.

(a) Wall, a wall.

7. And though shee follow after her Lovers, yet shall shee not come at them, though she seeke them, yet shall shee not finde them: that at the length shee shall say, I will goe and returne, to that my former husband, for then was it better with mee, then now.

8. For she knoweth not that I gaue vnto her, the corne and the new wine and the oyle: also that I multiplied vnto her silver and gold wherewith they made Baal.

9. Therefore will I returne and take away my corne in the time thereof: and will deliuer my wooll and my flaxe, ^a which
should haue covered her nakednesse.

(a) To haue covered.

10. That I may vncouer her lewdnesse in the sight of her lovers: and no man shall deliuer her out of my hand.

11. And I will cause all her mirth to cease, her festiuall, her new moone, her Sabbath: and all her solemnities.

12. And I will lay waste her vines and her figtrees: whereof she hath said: These are my keywords that my Lovers haue giuen me: and I will make them a forest, and the beasts of the field shall eate them.

13. So will I visite vpon her the dayes of Baalim, wherein she burnt incense to them, and decking her selfe with her earring and her iewel, went after her Lovers: but forgot mee, the speech of Iehonab.

5. In the second part, you haue a declaration of their sin & of the miseries inflicted for the same, which are the reason why God so calleth vpō his people, to vse this exhortation.

The sinne is exprested to be her going a whoring impudently and shamelesly after strange Gods and People, contrarie to the dutie of a Wife. Not onely so, but a wicked setting of her selfe to the like sinnes heereafter, all mixed with extreame ingratitude, in that shee ascribed vnto these strange ones the thanks of all shee did possesse.

6. Then come the miseries inflicted for the same, wherein Gods purpose was to keepe her by croiles and afflictions (as vnruely beasts by walles and fences are kept within their pastures) from being able to fulfill her desire of committing fornication with them.

7. Though neuer so much she hunt and follow after it, that by this meanes breaking her obstinate and froward heart, she may come vnto repentance, and betake her selfe to God her lawfull husband, whom to her losse she had forsaken.

8. And the better to imprint these things in their mind he repeateth both the sinne, their idolatry and blinde ingratitude, that not only would not know the hand from whence so many and so great blessings came, but to the dishonour of God bestowed them vpon Idols.

And the miserable condition which this should bring vpon them: for,

9. Stripping them of all the comforts and commodi- of this life, and freeing his creatures out of the possession of those vniust owners, who so wretchedly abused them to a wrong and contrary end then God hath giuen them: for,

10. Hee will expose them to publike shame and infamie.

11. Secondly, all outward forme of Gods worship, (the solace, and ioy of their life shall be taken from them.

12. Thirdly, the Countrey they tooke such pleasure in, not looking vp to God that gaue it, their fruitfull and pleasant

4. Post.
Desolation.

The Calling of the Iewes.

189

fant Gardens, Orchards, and Vineyards, shall be turned into a wilderness.

All which things we see haue fallen more heauily vpon this people, than euer they did vpon any nation.

13. Idolatrie (wherevnto he resorteth to shew how iust the sentence is,) the cause of all this, which shee so diated on, thinking no paine too much, all cost too little, to compassse her desires, and followed it so hard making a trade of it, that transported with blinde loue, shee forgot her law-band.

By this of Idols, which hee mentioneth according to the state of thosetimest, is meant, the worship of false Gods whatsoeuer, as all worship is that looketh not to God in Christ.

14. *Therefore, behold, I will allure her, and bring her into the Wilderness, and will speake to her heart.*

15. *And I will giue her her Vineyards from thence, and the valley of Achor, for the doore of hope: that shee shall sing there as in the dayes of her youth, that is, as in the day when she came out of the Land of Egypt.*

14. The third part of the Chapter hath a promise of the Iewes restoring, vttered Allegorically by an elegant allusion to the whole manner and course that it pleased God to vse for the bringing of that people into the Land of Canaan when they came out of Egypt.

First, the power of his spirit mouing her as hee sent *Moses*, and *Aaron* to inuite them whilst they were slaues in Egypt.

Secondly, the sore distresse she shall be in, vpon making head to repaire to her owne home, As the Israelites were when God led them into the wilderness, and there made them to wander so vp and downe, see *Ezech*. 20. 35. 36.

Thirdly, the promises of God vpholding her the whilst, as his word and the Symbole of his presence strengthened the Israelites in their toylefome iourneyes.

B b 3

15. Fourth-

16. *Posit.*
Sore distresse.

23. Posit.
Dwell in their
Country.

15. Fourthly, the bringing of her into her owne country againe, freed and deliuered out of that desert, those troubles and calamities which he spake of the foret time of affliction, (as *Daniel* prophesieth, *Dan. 12. 1.*) that euer was since there was a nation vnto that day: This the Prophet setteth before their eyes, by pointing at the ports and gates whereby this people, hauing wandered first a long time in the wildest, were brought from the desert beyond *Jordan* vnto the hither side: for the first doore and entrance as it were into the Land of promise which they so hoped and wished for, after they were once passed *Jordan*, was the valley of *Achor*, famous for the story of *Achan* stoned there.

36. Posit.
Spirituall gra-
ces.

Fifthly, faith, hope, and spirituall blessings, a pledge and earnest pennie of the promised inheritance: as the first footing ouer *Jordan* and the fruitfulness of those soyles, listeth vp their hearts with a certaine expectation of a thorow possessing of the whole country.

Sixtly, the ioy of the Church restored to her ancient seates, as both men and women, *Miriam* and the maidens song when they came out of *Aegypt*.

And so hee listeth vp their hearts to the waiting for of another, and a more famous deliuerance, when as in the yeare of Iubile, they shall not onely returne to their possessions againe, but haue the same accompanied in their native soyle with spirituall freedome from sinne and Sathan, and with such noble graces, and first fruits of the spirit.

40. Posit.
Ioy.

16. And it shall bee in that day the speech of *Iekouah*, that thou shalt call mee my Husband, and shalt call mee no more my Baal.

17. For I will take away the names of Baalim out of her mouth: yea, they shall be no more remembred by their name.

18. And in that day will I make a couenant for them with the beasts of the field, and with the fowle of the heauen, and with that which creepeth vpon the earth, and breaking the bow and
the

The Calling of the Iewes.

191

the sword, and the battell out of the Land, I will make them to lye downe in safety.

19. And I will espouse thee vnto me for ever: I will, I say, espouse thee vnto me in righteousnesse, and in iudgement, in kindnesse and in mercy.

20. And will espouse thee into mee in faith, that thou maist know Iehonah.

21. It shall bee also in that day, that I will heare the speech of Iehonah, I will heare the heauens, and they shall heare the earth.

22. And the earth shall heare the Corne, and the new wine, and the oyle; and they shall heare Izrael.

23. For I will sow her for me in the Land, and I will haue mercy vpon Loruhamah: and will say vnto Loammi, thou art my people, and he shall say, my God.

16. In the fourth part of the Chapter are Euangelicall promises made vnto the Iewes being restored and brought home.

First, her receiuing of Christ: acknowledging him for her iust and lawfull Husband, and calling him by that name.

5. Posit.
Call.

17. Secondly, Reformation of the Church from all corruption in Gods seruice, noted by that one of rooting out Idolatry.

34. Posit.
Puritie.

18. Thirdly, the Churches safety through Gods speciall care and protection, making the verie beasts of the field and all things, to be at peace with them.

41. Posit.
Safety of the
Church.

19. Fourthly, hee will communicate vnto them all good both the fountaine of good, and the streames flowing from it.

The fountaine is the betrothing vnto Christ, that is, their spirituall coniunction with him, which the Apostle calleth a taking of them to. *Rom. 11. 15.* enlarged.

First, by the constancie and eternitie of it.

43. Posit.
Perpetuity.

Secondly, by the fundamentall cause, the righteousness and mercy of God, to whom in my iudgement these words

B b 4

are

The Calling of the Iewes.

He to be referred: As *Rom. 3. 24, 25, 26. 1. Pet. 1. 1. 1. Ioh. 1. 9.* But if you list to vnderstand them otherwise then is this spirituall coniunction with Christ heere secondly enlarged by the gifts and graces going therewithall, and which hee will bestow vpon them, which are of two sorts.

First, right coulesse and iudgement, then kindnesse and mercy; one noting the sincerity and integritie of their wayes: the other, their prompt and cheerfull performance of all brotherly duties. But the former sence agreeth better.

26. Posit.
Spirituell gra-
ces.

26. Thirdly, by the instrument or means of apprehending all this, and making it their owne; euen faith which is the true and sauing knowledge of God.

21. The streames flowing from this fountaine of our coniunction with God, are all manner of blessings.

27. Posit.
Fruitfulnesse of
the Land.

First, temporall, in the fruitfulnessse of their Land: all of the creatures in heauen and in earth conspiring as it were together, and in their kinde desiring it at his hands.

22. God will furnish abundantly for the Churches good the remnant of that *Izrael*, whereof hee spake before *Chapter 1. 2.* which are her Children of the seed of *Iacob*, begotten through faith in Christ.

35. Posit.
Covenant.

22. Secondly, Gods covenant with the whole Church, the naturall mother of the true Israel & with her children, who before hee said, hee would haue no pittie of; nor they should be none of his: But now hee promiseth to except those remnant, the true griffes, and Plants wherewith he wil sow his Church.

And so haue you admirably set forth the beauty of the holy Citie, new Ierusalem, comming down from God out of Heauen, furnished as a Bride trimmed for her husband, *Ren. Chapt. 21. 23.* that is of the Church of the Iewes when they shall embrace Christ.

The Calling of the Iewes.

193

CHAP. 3.

1. Afterwards Iehonah said vnto mee, yet goe, loue a woman beloned of a friend, and playing the adulteresse: Such as is Iehonahs loue toward the Children of Israel, and they looke to other Gods, and loue flaggons of wine. (a) Grapes.

2. So I bought her me for fiftene shekels of siluer; and for an homer and a halfe of Barley.

3. And I said vnto her, many dayes shalt thou abide for mee, play not the harlot, nor bee another mans: likewise will I for thee.

4. For many dayes shall the children of Israel abide without a King, and without a Prince, and without sacrifice, and without a statue, and without an Ephod, and without Images.

5. Afterwards shall the children of Israel retorne, and seeke Iehonah their God, and Dauid their King: and^b fearefully shall (b) Shall feare to Iehonah, come to Iehonah and his goodnesse in the last dayes.

1. The second Type not much vnlike former, together with the declaration of the Type, are both in this Chapter.

For the Type hee taketh a woman espoused, and to bee married, but long put off for her adulteries.

As God hath loued and betrothed the Israelites, but for their idolatries a great while neglected them, whom yet in the end hee will be pleased to ioyne to himselfe in spirituall marriage.

It riseth in these degrees.

First, God in bidding the Prophet to loue a woman that had plaid the Adulteresse, intimateth his loue and purpose to call them home, euen when they went a whoring after strange Gods, forsaking the true worship & seruice of God in Christ.

That is meant after the manner of those times, by looking to other Gods and louing bottles of wine: for in those Sacrifices to Idols, the manner was to drinke wine abundantly.

The Calling of the Iewes.

3. Posit.
Remnant.

Secondly, the Prophet bought her, which I interpret to bee the setting apart of a remnant, whom hee would afterwards call with a holy calling and marry vnto himselfe.

3. The price he paid 15. pieces of siluer, and an homer and a halfe of Barley: vnder that the Law requireth for a bond slaue, *Exod. 21. 32.* (and slaues onely were saleable) noteth her wilde and base condition at the time, worse then any slaue, whether you consider her spirituall thraldome, or miserable dispersion among the nations: for of all people in the world they are now the basest & most contemptible.

3. Fourthly, the long continuance of this their slavery; hauing beene in that estate almost 1600. yeares since the destruction of their Temple and Citie by *Vespasian*.

4. Posit.
Desolation.

Fifthly, the vtter desolation which shall bee among them all that while: by allusion to the law, *Dent. 21. 13.*

5. Posit.
Call.

Sixtly, Gods promise to call them home by faith and true repentance at the last, in that hee is pleased to stay for them till the time that they also shall be ioyned in spirituall wedlocke.

4. Posit.
Desolation.

4. Thus farre of the Type: The signification of the Type expresth cleerely.

First, their long desolation and miserable state of things all that while, in that they shall haue no forme nor face of Church or Common wealth, no, not of a corrupt, or depraued Church.

5. Posit.
Call.

5. Secondly, the promise of their conuersion, that in the last dayes or last yeares as *Ezechiel* hath it, *Ezech. 38 & 39.* they shall embrace Christ their King (who is called heere *Iehouab* and *Dauid*) kisse the Sonne, and with feare and trembling submit themselues vnto his Kingdome, for all the while they reiected him, they were without God in the world. *Ephes. 2. 12.*

The Calling of the Iewes.

195

CHAP. 4.

1. Heare the word of Iehonah, yee children of Israel: for Iehonah hath a controuersie with the Inhabitants of the Land, because there is no faithfulnessse, nor kindnesse, nor knowledge of God in the Land.

2. By swearing, and lying, and killing, and stealing, and whoring: they doe breake out, that ^a murders touch one another. (a) Blouds touch bloods.

3. Therefore the Land shall mourne and every one that dwel-
leth therein shall become feeble, ^b both the beasts of the field, and (b) With the beasts, and with
the soule of the heauen: yea also, the fishes of the Sea shall bee ta-
ken away. foule.

4. Yet let not a man contend, neither let a man rebuke:
for thy people are as they that contend with the Priest.

5. Therefore shalt thou fall in the day, and the Prophet shall
also fall with thee in the night, and I will cut off thy Mother.

6. My people shall be cut off for lack of knowledge: because thou
hast reiected knowledge, I will also reiect thee from being a Priest
to me: and seeing thou hast forgotten the Law of thy God, I will
also forget thy children.

7. As they were encreased, so they sinned against mee: I will
change their glory into shame.

8. They eate up the sinne of my people: Therefore vpon their
iniquitie doe they set their heart.

9. Wherefore there shall bee like people, like Priests: when
I shall visite his wayes vpon him, and render vnto him his
doings.

10. For though they eate, yet shall they not haue enough,
though they commit fornication, yet shall they not breake forth in
multitude: for they haue left of to obserue Iehonah.

11. Whoredome, and wine, and new wine take away the
heart.

12. My people aske counsell at their stock, that their staffe
may tell them: for the spirit of fornication canseth them to erre; (a) From vnder
their God.
that they goe whoring, ^a turning from their God.

13. They sacrifice vpon the toppes of the mountaines, and
burne incense vpon the hills vnder the Oake, and Poplar,

The Calling of the Iewes.

and Elme, because the shadow thereof is good: therefore your daughters play the harlots, and your spouses commit adultery.

14. Should I not visite your daughters because they play the harlots, and your spouses because they commit adultery? Because these with harlots doe separate things which they may sacrifice with whores: yes verily, the people that doth not understand shall bee ruined.

1. Hitherto of the typical part of this Propheſie. That which is declaratiue of the Type ſtandeth vpon two parts, as the Type it ſelfe doth.

First, the ſinnes of the people and Gods iudgements vpon them for the ſame.

Secondly, the promiſe of grace, peace and reconciliation to a little remnant.

The former of the two hee comprehendeth in three Sermons.

Whereof the firſt (in this fourth Chapter) hath a notable reproofe of the Iſraelites ſinnes, three in number: vnfaithfulneſſe, inhumanitie, ignorance of God, and an entangled threatning of Iudgements for the ſame.

Both firſt propounded, and afterwards amplified and enlarged.

2. Their vnfaithfulneſſe and perſidious treachery: breaking all the duties of the ſecond Table, in moſt outrageous manner like a current or a ſtream that cannot bee kept within any bounds: in ſomuch that euen bloudſhed, and murder were growne ſo common, that dead carcaſes lay by heapes one vpon another.

3. But the puniſhment ſhould bee, a woſſall calamitie and generall plague vpon the whole Land, & all the commodities of it.

4. Their barbarous inhumanity, noted to bee ſo great that they can abide no reprehension, ſo as it were but loſt labour to goe about to admoniſh them: They are ſo fierce, that there is no dealing with them, but they doe all manner of wickedneſſe, obſtinately and with an high hand; and there-

there
the P
5.

ble a
pher
ther

6.
make

T
haue
know

7.
ſo mu

the L
thoſe
ſpiſe

8.
liueli

farre
trari
and a

impu
tions
wher

pleaſ

9.
reape

11
famin

ſume
being

1
ſo tal

ning
vpon

12
ſakin

therefore are in as great fault as those that hearken not to the Priest.

5. But since they will not be set to rights, they shall stumble and fall, and that presently, both people and Prophet, one with another, yea their Kingdome and mother Citie.

6. The ignorance as well of the people as of the Priests, maketh that both Priests and people shall be reiected.

The Priests, from their Priestly function, which they haue so abused, for their lippes ought to haue preserued knowledge, the people from being any more his.

7. An vnworthy thing that the Priests, especially should so much forget themselves and sinne so hainously against the Lord, by whom they were so much aduanced: But those that honour God, hee will honour, and such as despise him, shall be set light by.

8. They (which is horrible to imagine) because their liuelihood groweth by the sacrifices of the People, are so farre from finding fault with the peoples sinnes, that contrariwise all their heart and minde is to haue them sinne, and as much as in them lyeth they bring in a license and impunity of sinning, to serue their owne bellies and ambitions, because by the peoples sacrifices for sinne, they haue wherewith to maintaine their gormandizing and filthy pleasures.

9. But both Priest and People shall smart for it and reape according as they haue sowne.

10. To gormandizers and voluptuous liuers, shall come famine and the plague, wherewith themselves shall be consumed, as at the siege of *Samaria*, so farre shall they be from being full or multiplying.

11. Howsoeuer, their whordome and gormondizing so take away their heart that they heede not Gods threatenings, nor his iudgments, though the same lie neuer so much vpon them, and that they are in the very middest of them.

12. Those that commit spirituall fornication and forsaking God, runne a whoring after Idols, in every place

The Calling of the Iewes.

where they can meete with them: God will pay it into their bosomes by home adulteries and fornications.

14. To the ruine of them and their families, iustly and righteously; when as they are carried so headlong to adu-
rie, that they sliue not to make choyce at home of the best
and sweetest morsels, which vnder colour of religion, they
deuoure openly with their strumpets.

15. *Though thou Israel play the harlot, yet let not Iudah
offend: And goe not yee to Gilgal, nor goe up to Bethauen, nei-
ther sweare Iehonah lieth.*

16. *For as an unruly heifer Israel is unruly: now will Iehonah
feede them as a Lambe in a large place.*

(a) Suggei.

(b) In going a
whoring they
goe a whoring.

(c) Slidds.

17. *Ephraim is consociate to ^a Idols, let him alone.*

18. *Their bibbing of wine is unruly: they ^b continually goe
a whoring, they loue gine yee, her ^c protectors are ignominie
it selfe.*

19. *The winde shall binde her up in her wings: and they shall
bee ashamed because of their sacrifices.*

15. From these premises groweth a conclusion, which
may goe for a second part of the Chapter, by way of Ca-
ueat to the tribe of Iuda, nor to communicate with the Isra-
elites in their sinnes, not so much as to enter into their
borders, (as Gilgal was their border towne) for Idolatry
sake, nor to runne a whoring after the Idoll of Bethel, which
in scorne hee calleth *Bethauen* the house and mansion of
iniquity, much lesse to blaspheme God, and to take his
sacred name in vaine, swearing and binding themselves
thereby into idolatry.

16. Of which Caueat there be two reasons rendred, the
obstinate rebellion of the Israelites, and Gods seuerer iudge-
ments ready to seize vpon them; for euen as they are like
vntamed heyfers, so will God giue them ouer as a sheepe
left at large in the open pastures for euery one to pray
vpon.

17. Wherefore their obstinacy in sinning is first set forth,
in

The Calling of the Iewes.

199

in regard whereof, hee wisheth *Iuda* to haue nothing to do with them: being Idolaters, rebellious, (for so their bibbing of wine doth make them) fornicators, bribers, to conclude, shamefull offenders: yea the Princes themselves, who for their place and dignity ought to excell in vertue, and to be the glory and protection of Gods people, are of all other the most infamous.

18.

19. Then hee setteth forth the iudgement, that the winde as in her wings will binde them vp and reserue them into punishment.

CHAP. 5. 6. 7.

1. *Hear this, O yee Priests, and attend, O yee house of Israel and yee the Kings house giue eare, for to you pertaineth this iudgement: because yee haue bene a snare in Mizpah, and a net spread vpon Tabor.*

2. *They that turning aside to make slaughter a goe into deepe (a) Deppen. places: I am a correction to them all.*

CHAP. 5.

1. The second Sermon is in the 5. 6. and 7. Chapters, wherein being to declare grieuous crimes in both the kingdomes of *Israel* and *Iuda*, and the punishments of God vpon them. he beginneth with an *exordium* to procure audience and attention to that which hee is to say, fetching arguments: first from their person, who all, to wit, the Priests, both the hedge Priests of *Ieroboam*, and the holy Priests of *Leui*, the house of *Israel*, and the house of *Iuda*, which holding fast to *Dauid* (the King set vp of God) are called the Kings house, doe well deserue this sentence, being as guilty of capitall crimes, as thieues and robbers by the high way side.

2. Next, from the person of God to whom it belongeth by his word and by his rodde, to chastise these robbers, that are like to those that lurking in the caues and holes of the earth to murder poore soules.

The Calling of the Iewes.

• Geue.

3. *I know Ephraim and Israel is not hid from mee: that now O Ephraim, thou playest the harlot, that Israel is defiled.*

4. *They^a frame not their doings to turne unto their God; for the spirit of fornications is in the midst of them, and Iehouah they know not.*

5. *Yea, the pride of Israel doth testifie to his face: therefore shall Israel and Ephraim tumble downe in their iniquitie, Iudah also shall tumble with them.*

6. *Let them goe with their flocks, and with their heard to seeke Iehouah, but they shall not finde him; he withdraweth himselfe from them.*

7. *Against Iehouah they haue dealt treacherouslie; for they haue brought forth strange children: now shall the moneth eate them vp, their parts.*

8. *Blow ye the Cornet in Gibeah, and the trumpet in Ramah: shout at Bethaven, let Benjamin behinde thee shout.*

9. *Ephraim shall be desolate in the day of rebuke: when among the Tribes of Israel I shall make knowne the same to bee certaine.*

10. *The Princes of Iudah were like them that remooue the bound: upon them will I powre out as waters, mine indignation.*

3. After the Exordium, in the second place hee layeth downe their crimes; in body and soule rushing into all impietie.

4. Hauing no desire of reformation, nor to bring forth the fruits of true repentance.

5. And therewithall the punishment for their pride and arrogancie, being so great that it may serue for a thousand witnesses to conuince their wickednesse: they shall therefore fall and be cut off, both sorts of them, the ten Tribes, and Iuda.

6. So certainly, that they shall not be able with any externall seruice to appease the wrath of God, nor to escape his hand and iudgement.

7. And euen as they make no bones to breake their faith to God by spirituall fornication, mingling, as it were, their

The Calling of the Iewes.

201

their seede with strange Gods and forreine people: so it shall it come to them which happeneth to women woine with adulteries, as *Ezechiel* speaketh that their monethly diseases, procured by inordinate lust eate vp and consume their bodies.

8. These Iudgements are garnished by a *hypotiposis*, or a liuely pourtraiture and representation thereof before their eyes: as if God did summon all the parts of the Land to prepare themselves for an vnhappy war. *Gibeab* the boulder of *Inda*, *Rama* the boulder of *Israel*, *Bethauen*, in the Desert confining vpon both, but longing to *Bethel* and vnto *Israel* to conclude the Tribe of *Inda*, scituate behind *Beniamin*.

9. For both *Ephraim* the flower of *Israel*, and all the Israelites, howsoeuer now they scorne my words and hold them for fables, shall one day feele the truth of them, being laid wast and desolate.

10. And vpon the Princes of *Inda*, that peruert Church and common wealth, and breake the bounds of all lawes diuine and humane, will I power forth my indignation in most plenteous and abundant manner.

11. *Ephraim* is oppressed and crushed in indgement: because he wil, he goeth after the commandment.

12. Therefore was I as a moth vnto *Ephraim*: and as rottennesse to the house of *Inda*.

13. But when *Ephraim* saw his disease and *Inda* his sore, then went *Ephraim* vnto *Asshur*, and *Inda* sent to a King that would protekt: but hee shall not bee able to heale you, neither shall hee cure you of the sore.

14. For I will be as a fierce Lyon to *Ephraim*, and as a young Lyon to the house of *Inda*: I, I will teare and goe away, I will take vp and none shall rescue.

15. I will goe returne to my place, till they acknowledge the offence, and seeke my face: ^a when affliction is vpon them, they ^(a) in affliction will seeke me early, saying. vnto them.

The Calling of the Iewes.

CHAP. 6.

1. Come and let vs returne to Iehonah, for he hath torne and hee will heale vs; hee hath smitten, and hee will binde vs up.

2. Hee will restore vs to life within two dayes: the third day hee will raise vs up, and wee shall live in his sight.

(a) Shall know,
follow after.

3. And wee ^(a) shall know and proceed in the knowledge of Iehonah, as the morning whose going forth is steddy: and he shall come as the raine vnto vs, as the latter and seasonable raine vnto the earth.

4. What should I doe to thee, O Ephraim? What should I doe to thee, O Iudah; since your goodnesse is as a morning cloud, and as the dew^b dropping early, goeth away.

(b) Morning
as a man may
say.

5. Therefore bewed I by the Prophets, I sue them by the words of my mouth; and thy iudgements were as the light that breaketh forth.

6. That I am delighted with kindnes and not with sacrifice; and with the knowledge of God more than with burnt offerings.

7. But they transgressed the covenant, as if it had beene a mans: there dealt they treacherously against me.

8. In Gilead they were euery one, a City of workers of iniquity:

(c) Footstepped^a with bloody footsteps.

(d) They so
say) with blood.

9. And like to troopes waiting for a man, are the society of Priests: they murder after the manner as it was at Sechem; for they worke abomination.

10. In the house of Israel doe I see a horrible matter: There by the whoredome of Ephraim, Israel is defiled.

11. Yea, O Iudah, that Ephraim did put an earnest in thee: whilst I brought backe the captiue multitude of my people.

CHAP. 7.

1. Whilst I heale Israel, then is the iniquity of Ephraim discovered, and the^b exceeding wickednesse of Samaria; for they worke falsehood: and the thiefe commeth in, the troope rusheth forth.

(b) Wickednes-
ses.

(c) To.

2. Neither doe they say^c in their hearts, that I remember all their wickednesse: now their doings compassse them about, they
are

are before my face.

3. With their wickednesse they make glad the King; and with their lies the Princes.

4. All of them are adulterers, as an oven heated by the baker; who leauneth off watchings after hee hath kneaded the dough untill it be leaunened.

5. In the day of our King, the Princes haue made him sicke, with heat caught of wine: hee hath stretched out his hand with scorners.

6. For they haue applied their heart to lying in waite, as an Oven: which, whilst their baker sleepeth all night long, in the morning burneth as a flaming fire.

(a) A fire of a

7. They all waxe hot as the Oven, and eat vp their Iudges: ^{flame.} all their Kings fall, there is none among them that calleth vnto me.

11. In the third place followeth a Narration of the offences of both these people, five in number, with iudgements sureable thereunto.

First, will-worship and Idolatry; in preferring the ordinances of men before Gods institution: That albe it his Iudgements lay heauy vpon them, and crushed them to pieces, yet they were not therewith dismayed, but with a full swing, and with their whole heart went after the trash of mens inventions only, because it liked them better, then follow Gods Commandements.

12. Secondly, when God by chastisements went about to reclaimethem, wasting them as a moth doth a vesture, and as rottennes doth the bones.

13. They, though seeing and knowing it full well, be- tookethem not to God. But the Israelites and Menachen their King; they become tributaries vnto *Assur*: Achaz the King of Iuda, hee flies vnto the same, as vnto a Bulwarke, though he shall not be able to doe them good.

14. Thirdly, neither Gods corrections, nor his Word mouing them to repentance, can preuaile to make them from their heart to seeke vnto him. Wherefore first hee

The Calling of the Iewes.

speaketh of correction, wherein God as a gracious and loving father, thought that partly by carying a hard hand vpon them, renting and tearing them in peeces.

15. Partly by withdrawing his gracious presence from them, keeping Court as it were, at another place, they would confesse themselues guilty, and at the least in their affliction earnestly seeke his face.

CHAP. 6.

1. Secondly, he prescribeth a forme of their conuersion, what he would haue them to doe, and how to stirre vp one another.

First, in acknowledging, by repentance, Gods iust and righteous hand before vpon them.

Secondly, in apprehending through faith, the power of the same hand for their healing and repaire.

2. Grounding vpon his kinde and gracious nature, easie to be intreated, and full of mercie and compassion to poore repentant sinners: He will heale, hee will quicken, he will raise vp, we shall liue for euer before him.

3. And grow in faith and knowledge, as the light of the morning that groweth more and more vnto the stedy day, *Prou. 4. 18.*

To conclude, hee will abundantly bestow vpon vs all spirituall blessings.

4. But neyther of these, his word nor chastisements, or whatsoeuer God might doe else, could fasten vpon his people a sound and constant course of godlinesse. If any good motions rose within them, they quickly vanished and came to nothing.

5. The fourth sinne is, that albeit God seeing their inconstancie and ficklenesse in seruing him, caused his Prophets, their teachers and instructers, not onely to slay and terrifie them with the horror of his deadly iudgements, that so they might be kept from euill, which is the first vse of the Minister, but to hold forth the light and lanterne of

of the word, that they might know what they ought to doe, and be brought to vnderstand and performe their duties, which is the second vse of the Ministry.

6. A thing more pleasing vnto God, than all sacrifices and oblations.

7. Yet they brake the bonds of couenant betwene God and them, as if they had had to do but with a mortall man, yea (which mightlie encreaseth the quality of their fault) where God so slew them, and shined vnto them by his Prophets, euen there, in that place, they made no conscience of transgressing against God, and falling to iniquity.

8. The whole land, euen all the parts of it, for in Gilead (the Country beyond Iordan) there was euery Citie full of malefactors, bloudy men, and murderers. A man might trace them in their wickednesse, through the very streets, for their footsteppes were in bloud.

9. The Colledge of Priests was a focierie and fraternity of robbers that stand by the high way side, they kill & slay after the manner as it was at Shechem, impudently, shamelesly and audaciously, in barbarous and sauage manner; a foule abomination.

10. The people of Israel haue horribly transgressed, and committed spirituall fornication.

11. Yea Iuda also hath wrapped himselfe in the same offences, and receiued from them the seede of Idolatrie; when euen them, saith God, (which aggrauateth the offence) when I graciously brought backe my people from captiuitie oppressed of *Israel*, and of *Aram*.

CHAP. 7.

1. Their first offence is a greedinesse in sinning prouoking one another to all kinde of wickednesse: Set forth.

1. By a peeuisht disposition of theirs, when God meant most to doe them good. Euen as it fareth with a sicke patient, who the more carefull the Physition is to prescribe dyet for recouerie of his health, the more earnestly is hee carried to all kinde of surfetting and disorder, though it be the endangering of his life.

The Calling of the Iewes.

Secondly, by a distribution of their offences, for they abound both in slye and in open sinnes; lying, theiuey, robbery.

2. Thirdly, they are so farre from being abashed to thinke that God seeth and remembreth all their iniquity, as contrarily they bragge and boast of the multitude of their sinnes, euen as a man would doe of a guard of men that doe attend him.

3. Fourthly, all degrees, the King himselve and his nobles, and as the people of the Land adulterate themselves.

4. Fifthly, all these runne as greedily after sinne, (that sin especially the sinne of adultery) as fire burneth in a hot ouen, when the Baker after hee hath kneaded his dough, ouertaken with sleepe, forgetteth to make it cleaue.

5. Sixtly, by the circumstance of time, euen that very day, when at the Kings Coronation, God is to bee serued, and the Prince and people to bee put in minde of their durie, then they doe most of all runne ryot. The Princes, who by their gravity and wisdom should bee the slaves, and proppes of the common wealth, haue their hand deepest in this offence; not only themselves bibbers and roffeports, but forcing one another to drinke, till they fall into a surfet.

The pinte and quart, moderate and reasonable measures will not serue their turne: but they must haue whole flaggons full of wine and drinke as wee say by the dozen. The King himselve quaffes as well as they and ioyneth hands with beastly drunkards: so impudent in their wickednesse, that they scorne both God and man.

6. Well did I therefore, saith the Prophet, resemble them to an ouen; for they are as hot as any furnace, and furious vnto euill.

The King indeed, as the Baker doth the ouen, ought to make cleane the common wealth, and by his power and authority to coole the heate and fury of the Princes.

But hee sitteth still and letteth all alone: that like the ouen which burneth all night long vnto the morning.

7. They

7.
gainst
change
perith
rators
Kings
none o

8.
im is as

9.
hoarime

10.
they do
that.

11.
Egypt

8. T
marier
ments

The
king a
the Ge
Gods f
heathe
both. A
tosted,
ther fill

9. S
mon se

Tha
and all
old be

10. I
and inf
bee bro

The Calling of the Iewes.

207

7. They set a fire with wine, conspire all of them against their King, his ministers and seruants, whereby they change their kings apace: for by their conspiracies many perish in a short time; wickedly if you respect the conspirators: but iustly and righteously, if you looke vnto the Kings themselues; for they are all wicked Kings: there is none of them that calleth vpon God.

8. *Ephraim, he mingleth himselfe among the people: Ephraim is as Cake not turned.*

9. *Strangers denoure his strength, and he knoweth not: yea, hoarinesse is sprinkled vpon him and he knoweth not.*

10. *And though the Pride of Israel tessifie to his face: yet they doe not returne to Iehouah their God, nor seeke him for all that.*

11. *But Ephraim is like a silly dove, without heart: to Egypt they call, to Assur they goe.*

8. The fourth and last part of this Prophecie hath a summarie repetition of the peoples sinnes and of Gods iudgements in that regard.

Their sinnes, first, consociating with strangers and making a mixture of their religion with the superstitions of the Gentiles. They neither hold them to the sincerity of Gods seruice, nor to the meere toyes and fooleries of the heathen; but frame to themselues a mingle mangle out of both. And therefore may well be compared to a Cake halfe tosted, neither hot nor cold, being as wee vse to speake neither fish nor flesh.

9. Secondly, an incredible blockishnesse, without common sense.

That albeit the euils they endure of their confederates and allies, bring gray heares vpon them, and make them old before their time, yet they not onely not consider it:

10. But (which is their third offence) they are so proud and insolent, that for all this they turne away, and will not bee brought to God, but had rather ioyne themselues to

The Calling of the Iewes.

forreigne nations, then to seeke after him.

The fourth and last offence is their madde and foolish conforthing with strangers. So silly they are and without vnderstanding to pray in ayde of those whose minde is onely to spoyle and cate them vp.

12. When they shall goe, I will spreade my net vpon them, and bring them downe as the foule of the heauen: I will chastise them, ^{(*) According to the hearing of their congregation} as their congregation hath heard.

13. Wo vnto them, for they haue flitted from mee, desolation vnto them, for they haue transgressed against me: when I am to redeeme them, then they speake vnto me with lyes.

14. And doe not crye vnto me with their hearts, when they boule vpon their beds: when for corne and new wine they assemble and turne aside vnto me.

15. But when I binde vp and strengthen their arme; then doe they imagine mischief against me.

16. They returne not to the most high, they are like a deceitfull bow, their Princes fall by the sword, comming from the rage of their tongue: this is their derision in the land of Egypt.

12. The punishment is, that as the fouler taketh the Doue, so God will ensnare and catch these foolish ones, and lay vpon them the scourges and corrections threatned by his Prophets.

13. All because of their sinnes, especially their hypocrisie, which hypocrisie of theirs is set forth by a dissimilitude, when they haue need of mee that I am to doe them good, and helpe them out of trouble, in their difficulties and distresses, then they call vpon me: but all is nothing else, but meere dissimulation.

14. For they doe it not from their hearts; what face soeuer they set vpon it, whether it bee priuately in the night or openly in the day, yet in those times of their need, in famine and want, they make a pretence, as if they would come towards me.

15. But when I, as a kinde Phisition, hold vp their arme

arme

arme
their
16
deceit
Th
slay a
sharp
them
Th
plotting
scorn

1.
bee for
they tr
2.
3.
mie for

Th
Gods
ters, h
The
people
iudges
liuely
them,
by circ
people
power
which
causes
Fir
nant be
that Co

The Calling of the Iewes.

209

arme, and bring them ease and comfort, they goe on in their wickednesse.

16. Turne they doe, but not vnto God, it is falsly and deceitfully: But they haue their reward according.

The sword that serueth to work their conspiracies, doth slay and kill the Princes. And this sword is whet on and sharpened by virulent tongues, setting debate betweene them.

These murders so rife, and their common and dayly plotting of stirres and troubles in the state, make them a scorne euen to their friends and allies.

CHAP. 8. 9. 10.

1. *Set the Trumpet to the rooſe of thy mouth, and ſay, hee ſhall come as an Eagle againſt the houſe of Iehonab: becauſe they tranſgreſſe my covenant, and treſpaſſe againſt my Law.*

2. *The Iſraelites crye vnto me: my God, we know thee.*

3. *Becauſe Iſrael hath caſt of the thing that is good: the enemy ſhall purſue him.*

CHAP. 8.

The third Sermon touching the Peoples finnes, and Gods iudgements for the ſame, in the 8. 9. and 10. Chapters, hath 5. parts.

The firſt part is a propoſition of iudgements againſt the people of Iſrael, and the cauſe of thoſe iudgements. The iudgements are firſt ſet forth by a military *Hypoſiſis*, or lively representation of the enemies comming againſt them, as if it were now a doing: then they are amplified by circumſtances on the part of the enemy, and on the peoples part, of the enemy, that hee ſhall come ſwiftly and powerfully: on the peoples part; for that they are thoſe which were before, through grace of Gods houſhold: the cauſes are three.

Firſt, Their reuolt and falling away from the Covenant between God and them, and from the Law wherein that Covenant is written.

E c

Second-

The Calling of the Iewes.

2. Secondly, Hypocrisie, calling vpon God, and making profession of his name, not in truth, but with a counterfeit pietie.

3. Thirdly, the renouncing of all good.

4. They haue set up a King, but not by me: they haue made made Princes which I know not: of their silver and their gold haue they made them Idols, that Israel may be cut off.

a Bugle.

5. Thy Calfe O Samaria shall cast them off, when mine anger is kindled against them: how long will they not abide in-
nocencie.

6. For he also is from Israel, the workman made it, and it is no God; for the Calfe of Samaria shall be broken in pieces.

7. Seeing they haue sowne the winde, they shall reape the whirle-winde: it hath no stalke, the bud shall yeeld no meale, if perhaps it doe yeeld, strangers shall swoop it up.

8. Israel shall be swooped up, now shall they be among the Nations as a vessell wherein is no pleasure.

9. Because these goe up to the Assirian, a wilde Assie onely for himselfe: the Ephraimites hire louers.

10. Yea, because they haue hired among the nations, now will I gather them together: (for they haue begun a litle) because of the burden of the King of Princes.

11. Because Ephraim hath multiplied Altars to sinne: Altars are vnto him to sinne.

As in the excellencies.

12. The things I prescribe vnto him in the excellent documents of my Law, are counted as a strange thing.

13. The sacrifices of mine offerings, those that sacrifice flesh and eat, lehouah accepteth not: now will he remember their iniquitie, and visit their sinnes, that they returne to Egypt.

14. To conclude, Israell hath forgotten his maker, and hath built Temples, and Iudah multiplied fenced Cities: Therefore I will send downe a fire vpon the Cities of him, after it hath denou-
red the Pallaces of the other.

4. The second part, is an Enarration or larger declaring of those iudgements. First, against their reuolt being of
two

The Calling of the Iewes.

211

two kinds, one from the temporall kingdome of *Dauid*, figuring the kingdome of Christ; wherein what Kings soeuer they set vp, whether you consider *Ieroboam*, or any of his successors, it was not from God, he knew them not, nor approued them, because it was not according to the promise made to *Dauid*, but by the peoples rebellion, or their owne vsurpation. The other is from the spirituall worship, and seruice of God: and both these reuolts, the latter especially, shall be vnto their ruine.

5. For to speake of the latter, first, O *Samaria* that art the Kings chamber and Metropolitan citie, thy Calfe shall doe thee no good: Nay, it shall hurt thee exceedinglie, and prouoke my wrath against thee. Thou that canst neuer away to keepe touch with God in the duties of spirituall wedlocke.

6. The reason thereof is rendred in detestation of Idolatrie.

First, from the cause, the nature and originall of these Idoll gods; men inuented them: so did *Israell* this as well as that other Calfe in the wildernes, which brought so many heauy plagues vpon Gods people.

The makers, are Smiths, Carpenters, and Artificers, a token it was not God.

The matter, is some course and base mettall.

Secondly, from the lamentable and fearefull destruction, not onely of the Idolls themselues, which shall turne into drosse and rubbish, but of the Idolaters their worshippers.

7. Set forth by three similirudes; as they haue sowne, so shall they reape, and a great deale worse too.

8. Secondly, they shall be swallowed vp, their substance eaten out and consumed.

Thirdly, they shall be as a vessell that none taketh pleasure in, despised of euery one.

9. And touching the other kinde of reuolt, which wee set in the first place, the forsaking of the house of *Dauid*, and relying vpon forraine aide vpon the *Assirian*, that is,

The Calling of the Iewes.

whollie for himselfe, and hath no minde of helping others, seeking it with bribes and rewards.

10. Well may they bribe and hire, but this will be the end : The Israelites themselves shall fall by heapes, the nations whom they shall hire, shall come so tumbling in vpon them, as *Esay* told *Achaz*, *Esay* 8. Doe you nor see it is prettily well begun already. Looke vpon the late example, that is yet now fresh and bleeding before your eyes : so you will the better beleue my threatning in that which is to come, I meane the sacking and carrying away of the Tribes beyond Iordan by *Pull* and *Tiglash Pileser*. If you aske me the reason, why God should be so angry with you, it is because you are so foolish, or so wicked rather, to send presents and tributes to the King of *Asshur*, (who in the pride and vanity of his heart, nameth himselfe the King of Princes, the mighty and most potent King) with the pilling, polling, and burdening of your subiects.

11. Secondly, he declareth the iudgements against hypocrisie. Their hypocrisie such and so great, by multiplying altars to sin against God, vainely and sinfully through their hypocrisie, abusing his name.

12. That the excellent things which God prescribed in his Law, those outward ceremonies of that sanctitie and holinesse, hee maketh no more account of, then if they were strange things, that he neuer heard of before.

13. The oblations and sacrifices hee taketh no pleasure in them.

But their punishment shall be, hee will remember their iniquitie and punish it in his time vpon those false persons that are faithfull, neither to God, nor to the King of *Asshur*, but goe their waies to *Egypt* after covenant made with the *Assirians*.

14. Thirdly, he declareth the punishment against their renouncing of all good. That it shall be as a fire to consume the cities of *Iuda*, and the pallaces of *Israell*. For *Iuda* was grieuouſlie vexed by *Senacherib*, and *Israell* before that wasted and carried away captiue.

The Calling of the Iewes.

213

CHAP. 9.

1. Be not glad, O Israel vnto reioicing as other people that thou goest a whoring from thy God: lonest a harlots reward in all the corne stores.

2. The floore and the wine-presse shall not feede them: and the new wine shall lye vnto her.

3. They shall not dwell in the Land of Iehouah: but Ephraim shall returne to Egypt, and in Assyria eate that which is vn-cleane.

4. They shall not offer wine to Iehouah, neither shall those offerings be sweete vnto him, their Sacrifices should be vnto them, as the ^ameate of mourners, all that eat thereof should pollute them. ^(a) Bread. selues: for their meate, for their ^bdead, commeth not into the ^(b)their soule, ^(c)Leuit. 21.1.

5. What would ye doe in the day of solemnitie: and in the day of the feast of Iehouah?

6. For so, they shall perishe by destruction, Egypt shall gather vp, Memphis shall bury them: the ^cpleasant tents, for their ^(c)Tents of de-silver, the nettle shall inherite, the thorne shall bee in their Tents, &c.

CHAP. 9.

1. The third part of the Prophesie is a contestation against the Israelites ouer confident reioicing and pleasing of themselves in their present good estate, which maketh them of the true worship and seruice of God: for,

First, these men who despise the Law of God and the iust obseruations thereof shall contrary to the Law eate in the Countries whether they shall bee carried captiues, things impure and vn-cleane, no way acceptable vnto God, neither consecrated by offering the first fruits thereof as holy vnto him, nor any other way.

4. Againe, their sacrifices and oblations shall cease, it shall not bee permitted to them to offer drinke offerings to the Lord: And it were as good they did not: for their Sacrifices could not bee pleasing to him; because, if they did sacrifice, it could not bee done according to the Law.

Ec 3

which

The Calling of the Iewes.

which requireth mirth and cheerefulnesse before the Lord when men sacrifice: whereas these in their captiuitie haue no cause but of mourning and heauinesse: for as the Law of God shattereth out meate offered for their dead ones, from comming into the Temple by the same analogie and proportion, the sacrifice of those than mourne are vngratefull and not accepted of God.

5. Lastly, how can they celebrate the solemnities and feasts of the Lord, which are to be done with cheerefulness, and gladnes?

6. The third iudgement hee foretelleth, is death and horrible desolation, death euen in those Countries, whither they did flye for refuge. The desolation such as their pleasant tents and dwelling places, made to hide their treasures in, shall be ouergrowne with nettles and thornes.

7. *Come are the dayes of visitation, come are the dayes of recompence, let Israel know: the Prophet is a foole, the man of winde is madd, for the multitude of thine iniquity, the great priuie hatred.*

With my God

8. Hee watcheth Ephraim^a ioyned to my God: the Prophet is a snare of a fouler in all his wayes, hee setteth priuie barred in the house of his God.

They deepen corrupt.

9. They^b corrupt deeply as in the dayes of Gibeon, he will remember their iniquity, he will visite their sinnes.

10. As grapes in the Wildernesse found I Israel, as the first ripe fruite in the figtree at her first time, did I see your fathers: they went to Baalpeor and separated themselves to that shamefullene, and the detestations were according as they loued.

11. The glory of Ephraim shall flee away like a^c bird, from the birth and from the wombe, and from the conception.

I will bereaue them from a man.

12. But if they bring vp their children, yet^c will I bereaue them that there shall not a man bee left: yea euen woe to them, when I depart from them.

13. Ephraim as as I see Tyrus, is planted in pleasant habitation: but Ephraim shall bring forth his children to the murderer.

14. Gine

The Calling of the Iewes.

215

14. Give to them, O Iehouah, what thou shouldst give: give them a miscarrying wombe and drie breasts.

15. All their wickednesse in Gilgal: for there did I hate them for the wickednesse of their doings: out of my house will I expell them: I will lome them no more, all their Princes are vn-rulse.

16. Ephraim shall bee smitten, their roots shall drye vp, they shall not bring forth fruites: yea though they beget children, yet will I slay the ^a dearest of their wombe.

^a The desires.

17. My God will reiect them because they hearkened not to him: therefore shall they be wandring among the nations.

CHAP. IO.

1. Israel is an empty Vine, hee bringeth forth fruit for himselfe: according to the multitude of his fruit, he multiplieth altars according to the goodnesse of his Land, they make goodly statues.

2. Their heart dimideth, now are they fanly: hee shall ^b behead. break downe their altars, hee shall waste their statues.

3. For now they say, wee haue no King: for we feare not Iehouah, and what should the King doe to vs.

4. They haue spoken words, cursing ^c falsly in making a cour. ^a In vomitie. nant: And iudgement springeth vp as hemlocke in the furrowes of my field.

5. Because of the Calfe of Bethauen, shall the inhabitants of Samaria, euery one be affraid: when his people shall mourne for it, yea and his black ones who reioyce of it, because of the glorie thereof, for it is departed from it.

6. Hee also shall be brought to Ashur, a present to the King that will protect: Ephraim shall receiue shame, and Israell shall blush because of his owne counsell.

7. Samaria's owne King shall be cut off like the foame ^d vpon ^a vpon the face of the water. of the waters.

8. The high places also of Auen, the sinne of Israell shall be hewen downe: the thorne and the bistle shall come vpon their Altars, and they shall say to the mountaines, couer vs, and to the hills, fall vpon vs.

The

The Calling of the Iewes.

The fourth part of the Prophecie is a confirmation of denounced iudgements, as certaine as if it were now come, that they may know and learne by miserable experience, how their false Prophets did seduce them, uttering nothing but vanitie and winde, and the froth of their owne imagination, to sooth vp the people, and nourish them in euill. The confirmation therefore is from two causes. One their sacrilegious disposition and wickednesse towards God. The other, their ciuill discords, and home-diuisions, to the ruine of the Common-wealth, whereby many Kings rose vp in a short time.

8. When I speake of ciuill discord, I meane not onely that the Princes and people are interess'd in this businesse, but the Prophets themselues, which are set of God as watchmen to ouerseer the people, and keepe them at one. They watch indeed, but far in another sort, for they watch treacherously, and perfidiously to betray the people, to set them at iarre: euen the godly among them, those that cleaue and hold fast vnto my God.

The diuisions and hartburnings of the people doe they take aduantage of, to set them together by the eares: so that this discord euen in the house of God, the Prophet in all his courses vseth as a fowlers grinne or snare to catch the poore soules, and to intrap them.

9. But both these things, a sacrilegious disposition and ciuill discords, are hereditarie euills to the house of Israel. And as they corrupt themselues this way, and throw one another into the depth of all iniquitie, sinning openly and shamelesly, like to that their Fathers did at *Gibeab*, so shall they be punished as their fathers were.

10. For, touching their sacrilegious disposition; compare first, what their fathers did to *Baal peor* in the wilderness, where I tooke as great pleasure in them, and they were as deare and precious vnto me, as grapes, and as the first ripe figs; but they forsooke me, & ioyned themselues to that shamefull Idoll: and as the way and heat of their spirituall lust did lead them, as they loued and liked, so did they

The Calling of the Iewes.

217

they multiplie Idoll after their pleasure.

11. As *Ephraim* therefore treadeth this way in his forefathers steps, so shall hee be partaker of their plagues. The sonnes which are the pride and glory of their parents, I will make quicke riddance of, three manner of waies; for eyther they shall not quicken in the wombe, or not goe out there their full time or dye as soone as they are borne.

12. And if happily they scape all these, and haue some bringing vp in their childehood, yet it shall be all one, not one of them shall remaine alieue.

13. Let them in their owne conceit be neuer so strong and sure, as fast rooted, and as well planted as *Tyrus* that famous Citie: yet this that I haue said shall surely come to passe. All their children, yong and olde, shall certainly be destroyed.

14. O God therefore, saith the Prophet, diuerting his speech to him, since thou hast threatned two euils, one that their glory shall flit away as soone as they be borne or conceived in the wombe: the other, that fathers shall lose their children when they haue brought them vp: be satisfied with that which is the lesse euill of the twaine; eyther that there may neuer any be borne, or being borne, may for lacke of sustenance dye out of hand.

15. But I stay not here, I will remember you of another like example of their fathers at *Gilgal*. There were they wallowing in their wickednesse the vncircumcision of their flesh made me hate them. And albeir I in my mercy and kindnesse pardoned their offence, and renewed my Covenant with them, cutting off their foreskin; yet the place which I so sanctified, these men prophane againe, that all the wickednesse of their forefathers there doth yet sticke vnto them. They are rebels euery one, all the Princes of them; wherefore I will spread my iudgements vpon them.

First, I will expell them out of my house, and take from them my seruice and religion, which they despise.

16. Secondly, they shall not prosper; but eyther be as a tree smitt with the wormes or weather, that they shall not

F

bring

The Calling of the Iewes.

bring forth the fruit of the wombe; or if they doe, I will command the sword to slay their sweet and delightfull children.

Thirdly, they shall be ledde captiue into strange Countries.

CHAP. 10.

1. Come to their ciuill discords: They are good to none but to themselves. If they bring forth any fruit, they abuse it to their owne lusts.

2. Whatsoeuer they haue, they attribute it to their idols, but God ielous of his glory, will cut off their idols and places consecrate to Idolatry by the top.

3. They thinke, the King should not rule them, but they the King. And because they haue cast off all reuerence of God, therefore they cast off and set light by the King, which is his Ordinance.

4. They are all liars, and falsifiers of their word and Covenant. New Conspiracies spring euery day among them; all is out of order, not iudgement it selfe, which ought to be holy vnto God, scapeth free, but is turned into bitterness and oppression.

A great indignity, that those which liue of the furrowes of my field, and whom my bountie and largesse doth sustaine, should make gall and wormewood to grow vp in stead of good and fauourie fruit.

5. But the punishment of their Idolatries (the Calues of Bethel and Dan) shall be.

First, feare and trembling.

Secondly, losse of all their glorie, and whatsoeuer they reioyce in.

6. Thirdly, captiuitie of the inhabitants, that shall make them ashamed of their doings.

7. Fourthly, destruction of the King of Israell, hee that is now so glorious, shall then be no more set by, than the foame that is vpon the water.

8. Fifthly, Ruine of their Idols, and idolatrous places wherein

The Calling of the Iewes.

219

wherein the Israelites sinned so grieuouſlie.

6. The ſenſe and terror of Gods iudgements driving them to deſperation.

9. From the dayes of Gibeah haſt thou ſinned, O Iſrael, there they ſtood; the battell in Gibeah againſt the children of iniquity did not reach them.

10. It is in my deſire that I binde them; for the people ſhall be gathered againſt them, binding them to be carried away in their two habitations.

11. For Ephraim is an heifer taught, that loneth to tread out the corne: Though I would haue paſſed vpon the beauty of her necke, would haue made Ephraim to ride, Indah ſhould haue ploughed, and Iacob ſhould haue ^(a) harrowed.

12. Sowe to your ſelues to righteousneſſe, (ſaid I) reape vnto ^(a) him. kindneſſe; ſwallow up your fallow ground: for it is time to ſeeker Iehouah, till hee come and powre downe the raine of righteousneſſe vpon you.

13. You haue plowed wickedneſſe, you reape iniquity, you eat the fruit of lying, becauſe thou truſteſt in thine owne way, in the multitude of thy ſtrong ones.

14. Therefore ſhall a tumult riſe among thy people, and thy fenced places ſhall every one bee waſted, as Shaim was ^(b) waſted of the countrey of Arbell in the day of battell, the mother with the A. b. children ſhall be daſhed in pieces.

15. Thus ſhall Beth-el doe vnto you, becauſe of your exceſſe ^(c) doing wickedneſſe: in the very morning ^(d) utterly cut off ſhall be the King of Iſrael.

^(a) The wickedneſſe of your wickedneſſe.
^(b) In cutting off, cut off.

9. The ſift and laſt part followeth, which is the concluſion of the Propheſie: repeating firſt that which was ſaid before, of the peoples ſinning, like their fathers of Gibeah, nothing moued with Gods mercifull and gracious dealing, who cut them not off in that war againſt the wicked Beuianinites, as they did deſerue, but ſuffered them to remaine.

10. But becauſe they will not learne to profit by Gods mercies, Let me ſee whether they will profit by my Cha-

The Calling of the Iewes.

stifements. I think best to correct them & to deliuer them bound in both their habitations of Israel and of Iuda to bee carried away Capriues.

11. Next he doth garnish and adorne this conclusion by a double dissimilitude.

One is, of the Israelites affection and disposition compared with Gods gracious counsell towards them.

Ephraim, saith the Lord by the Prophet, was taught true Piety and instructed in the feare of God; my purpose was to haue tuned him that he might bee plyable to the yooke, and draw in my plough, and to occupie him in my seruice. But he loues to take his ease, and onely followeth after his pleasure and profit.

12. The other by comparing Gods documents and instructions, calling them to righteousnesse and holinesse, that hath most large and ample promises annexed it.

13. With their contrary deeds vnfatiable in iniquity.

14. Lastly, hee denounceth the Iudgement it selfe, a cruell and mortall warre, destroying them.

Amplifying this destruction: First by the greatnesse, set forth by a similitude. That all sexes and ages shall be destroyed, euen as Shalman (Shalmanasar, by all likelihood in that voyage which is spoken of 2. Kin. 18. 34. & 19. 13.) wasted and destroyed the countrey of *Arbel*, afterwards renowned for the ouerthrow that *Alexander* the great gaue in that place vnto *Darius*.

15. Secondly, by the causes that brought this Iudgement vpon them. They may thanke their idolatrie for it.

Thirdly, by the speedinesse of the Iudgement. Early, that is to say, quickly, and anone it shall be done.

4. By the certainty, which the doubling of the word importeth.

CHAP. II.

1. Because Israel is a youth whom I lone, therefore out of Egypt haue I called my sonne.

1. These

The Calling of the Iewes.

221

1. These are the three Sermons touching the sinnes of the people, and Gods iudgements against them for the same. Now in two Sermons more he setteth forth the promises of grace, peace and reconciliation to a small remnant, the little handfull of Gods elect, which in this 11. Chapter, being the first Sermon, hee doth foure manner of wayes.

First, is the fundamentall cause and ground worke of all the good things, which God offereth or bestoweth vpon the Iewes; which is the grace and fauour of God in and through Christ. In whom because God loued them and adopted them for his Children, therefore in his infinite mercy hee brought his sonne for their sake out of Egypt, where their sinnes deserued, he should perpetually remaine, and neuer to haue come backe for the worke of their redemption.

So this place is applyed and expounded. *Math. 2.*

2. *As they called to them, so went they from their presence, they sacrificed vnto Baalim, and burnt incense to their graven Images.*

3. *When as I acquaint Ephraim, he taketh them in his arms: and they know not that I heale them.*

4. *With cords of a man doe I draw them, with thick bands of lone, and I am vnto them as those that lift vp the yoke put vpon their cheekes: that I might reach meate vnto them.*

5. *He was not to haue returned into the Land of Egypt, or of the Assyrian who is his King: but they refused to conuert.*

6. *To conclude, when the sword abideth in his cities and consumeth his members and deuoureth: because of their owne counsels.*

7. *My people are prone to rebellion against mee: although they called them to the most high, hee doth not withall exalt him.*

2. The second thing, is the peoples extreame ingratitude refusing Christ: but that is incled by mentioning the sinnes of the time, hee liued in; Idolatrie especially and the wor-

1. Posit.
Refusing
Christ.

The Calling of the Iewes.

ship of false gods, and is further amplified by comparing Gods gracious dealing in this behalfe, and the holy means, which he vsed to reclaim them.

First, he called them by the Prophets.

3. Secondly hee taught and enformed the people how he would be serued, yet they set vp Idolls in his stead, and after the manner of impudent and shamelesse strumpets, tooke the puppets in their armes, and embraced them before his face.

4. Thirdly, he heaped vpon them many fauors and tokens of his loue; howbeit all Gods benefits could not keep them to him, but they would needs flye vnto strangers for helpe.

Hee drew them not as beaſts, but gently and louinglie with the words of men. Like a good husbandman, hee liſt vp the yoke from their necke, to giue them meare.

5. So as they wanted nothing: there was no cause for them to runne for helpe, eyther to the Egyptian, as *Hoshea* did, or to the Assirian, to whom they were tributaries from the time of *Aſenachem*, yet they would not be stayd.

6. Thirdly, he layd vpon them heauie crosses and corrections.

The sword lodged in their houses, it eate vp and consumed their very bodies, because of their wickednesse.

7. Yet they, prone vnto rebellion, took no heed, nor gaue glorie vnto God, though all these things (the Word, Gods blessings and afflictions) invited them vnto him.

8. How should I expose thee, O Ephraim? how should I deliver thee vnto, O Israell? how should I dispose thee as *Admah*? how should I set thee as *Zeboim*? Mine heart turneth it selfe within me, together doe my bowels of repentance boyle.

(a) My repentance.

(b) Not returne to destroy.

9. I will not execute the heat of my wrath, I will no more destroy Ephraim: for I am God Almighty, and not a man, the holy one in the midst of thee, and I will not invade the city.

4. Posit.
Desolation.

8. The third thing is the desolation of this people, which well

well m
graue
rith, as
19. H
taking
mitie
cies fa

This
which
nature

Fir

9. S

is alwa

others

are cor

Th

author

10.

hee sb

Sea.

11.

as a do

the spe

10.

themf

partic

are fai

calling

I

Fir

Golp

uen an

Sec

langu

great

The Calling of the Iewes.

223

well might haue beene a gulfe to swallow them vp, and a graue to bury them in for ever, being most worthy to perish, as the Cities which God destroyed in his wrath, *Gen.* 19. Howbeit, God in the bowels of his mercy, earning and taking pittie of them, spareth to lay vpon them the extremitie of his wrath, and is ready to saue them for his mercies sake.

This latter hath the proofes and reasons rendred for it, which are three; all taken from the consideration of the nature of God.

First, his mercies, as we said before.

9. Secondly, his vchangeablenes, being not a man that is alwaies variable, and differing as well from himselfe as others, but the mightie God, whose purpose and decrees are constant for the sauing of the elect.

Thirdly, his holinesse, who is himselfe holy, and the author of eternall sanctitie.

10. *After Iehonab shall they goe as a roaring Lion: for hee shall roare, and the children shall come trembling from the Sea.* (a) Tremble:
So in the new

11. *They shall come trembling as a bird out of Egypt, and as a doe out of Asbur: and I will place them in their houses, the speech of Iehovah.* verse.

10. In the fourth and last place come the promises themselves; that he will bring them to the knowledge and participation of Christ, from whose presence before they are said to flie away. A Prophecie of the conuersion and calling of the Iewes, to be accomplished in the last dayes.

5. Posit.
Call.

It is amplified.

First, by the instrumentall cause, the preaching of the Gospell; which is the voyce of Christ, shaking both heauen and earth.

Secondly, by the great assemblies that out of all nations, languages, and people shall ioine and haue their part in so great a benefit: wherefore he reckoneth vp;

44. Posit.
All nations embracing Christ.

First,

The Calling of the Iewes.

First, the Sea, that is, the furthest and most remote parts of the earth, as *Zacharie* in expresse termes hath it, *Zach. 10. 11.* whereby are specially meant our westernne Churches, but withall, the northern parts.

11. Secondly, *Egypt*, noting the whole South.

Thirdly, *Asshur*, or all the East cracke; those large and mighty kingdomes that lye Eastward from Iudea, euen to the Sunne-rising. Reade *Esay 19. 23. 24. 25.* and *Esay 27. 12. 13.* and *Zach. 10. 11. 12. 13.* and *Adicab 7. 11. 12.* which prophecies doe wonderfullie concurre with this, and are a key to open the meaning of it.

So he doth foretell that generall spreading of the Gospell, and gathering of the Elect, farre and wide, from one end of the heauens vnto another, which immediately followeth the calling of the Iewes, *Math. 24. 31.* for howsoeuer the words in shew seeme onely to import the collection of the Iewes, dispersed into these Countries, yet the comparing of that which went before, *Chap. 1. 11.* maketh me incline to a more generall sence, and to vnderstand it of the full comming in of the Gentiles.

4. It is amplified by the effects common to them all, Ioy, comfort and peace of conscience to men terrified with the sight and burden of their sinnes.

5. The phrales heere doe intimate a returne with much difficulty, in the midst of many dangers, millions of feares, terrors, and perplexities, into their owne countrie.

6. The fearing of them in their land againe.

11. Post.
Repayre to-
wards their
Country.

16. Post.
Sore distress.

23. Post.
Dwell in their
Country.

VERSE



12.
of Isra-
tie, and

1.
East
for the
Egypt

2.
to visit
cordis

3.
after

4.
nailed
him, a

5.
6.
indige

11
book
ten T
is the
Both
ged.

1.
Iuda
woul

VERSE 12. of Chapter 11. and
 Chapters 12. 13. 14.

12. Ephraim compassed me about with a lye, and the house of Israel with deceit: when Judah yet ruled with God-almightie, and was faithfull with the holy ones.

CHAP. 12.

1. Ephraim feeding upon the winds, and following after the East winds, all the day long multiplieth lying, and destruction: for they make a covenant with Asshur, and oyle is carried unto Egypt.

2. Iehovah also hath a controuersie with Judah: and being to visite Jacob according to his wayes, will render unto him according to his doings.

3. In the verie wombe, he tooke his brother by the heels: afterwarde in his strength he played the Prince with God.

4. He played I say the Prince with the Angell, and preuailed, he wept and humbled besought him: At Bethel he found him, and there he spake with vs.

5. But Iehovah, God of hosts: Iehovah is his memoriall.

6. Thou therefore turne vnto thy God: obserue kindnes, and iudgement, and waite vpon thy God continually.

12. The next Sermon, from hence to the end of the booke containeth the sinnes of the Israelites, that is, of the ten Tribes, and an inuiting of them to repentance, which is the end, and the scope, whereunto the former driueth. Both first propounded, and then amplified and enlarged.

Their sinnes are three.

1. The renting off themselues from the kingdome of Iudah, and the forsaking of true Religion: for though they would seeme to worship God, yet it was but a false, and a

The Calling of the Iewes.

Chapter 12.

1.

lying worship. And this is aggravated, because they did thus degenerate, euen then when Iudah, like a Prince of God, held fast his first integritie, and kept the faith to God, those holy ones, the Father, Sonne, and blessed Spirit.

2.

2. The consociating of themselves to strangers, making a couenant with one, bringing presents to another, not onely in vaine, but to their owne hurt.

3.

3. The drawing of Iudah to the like offences: which brought Gods indignation vpon them.

To repentance they are invited by setting before them the example of their father *Jacob*. He left no meanes vnattempted that he might obtaine the blessing: hee stroue for it with his brother in the wombe, and afterwarde with the Angell.

4. Against whom with much wrestling hee preuayled. And when the Angell loosing the hollow of his thigh, wherein hee shewed his power, had reproofed *Jacob* for asking after his name; an argument of his Maiestie: as being not simply an Angell, but Christ, *Iehovah* the Angell of the couenant: *Jacob* with teares besought the blessing, which he there graciously bestowed, and afterwarde at *Bethel* confirmed vnto him.

5. Euen that *Iehovah*, whose promises are eternall, and who will performe them to his Childrens Children, to the thousand generation, if they returne vnto him.

7. He is a marchant, in his hands are ballances of deceit, he loneth to oppress.

8. And *Ephraims* saith, yet I am become rich: I haue got me wealth: All my labours suffice me not, it is iniquitie whatsoeuer is a fault.

9. But I am *Iehovah* thy God, euen from the land of Egypt: yet should I make thee to dwell in these Tents, as in the dayes of *solomon*?

10. And speaking by these Prophets, should I multiplie vision? and by the hand of these Prophets, should I propound similitudes?

The Calling of the Iewes.

227

11. Is there iniquitie in Gilead? are they onely vanitie in Gilgal? They sacrifice bullockes: euen these mens altars are as heapes in the furrowes of my field.

12. Thither fled Iacob out of the countrey of Aram: after Israel had serued for a wife, and for a wife had kept sheepe.

13. Huber also by a Prophet did Iehovah bring vp Israel out of Egypt: after he was preserued by a Prophet.

14. Ephraim hath prouoked God^a most bitterly: therefore^a <sup>With bitter-
neges.</sup> his blond will his Lord leaue upon him, and his reproch ren-^a ^{His blood.} der to him.

CHAP. 13.

1. When Ephraim spake, there was trembling, hee lift vp himselfe in Israel: but so soone as he offended with Baal, hee died.

2. And now they^b sinne more and more, and make them a^b ^{Adds to sin.} moultren Image, of their siluer, according to their vnderstand-
ing, ^c Idoles, the worke of the Artificers, euery one of them: of^c ^{Bugges.} them they say ^d men that sacrifice, let them kisse the calues. ^d ^{The sacrificers}

3. Therefore shall they be as a morning cloud, and as the of men.
dew^e dropping early, that goeth away: as the chaffe that is dri-^e ^{Earlying, as a} men with a whirlewind out of the floore; and as the smoake out^e ^{mau may say.} of the top of the chimney.

4. But I am Iehovah thy God, euen from the land of Egypt: and God saue me, hast thou not knowne, neyther is there a Saviour beside me.

5. I did know thee in the wildernes: in the land^f of exceed. ^f ^{Of drougth.} ing drougth.

6. As their pastures were, they were filled, as soone as they were filled, their heart was exalted: therefore did they forget me.

7. And I was vnto them as an old Lyon: as a Leopard in the way did I looke vpon them.

8. I met them as a Beare robbed of her whelpes, and I brake the & fall of their heart: and I denoured them thers as a ^g ^{Shutting.} huge Lyon, as a beast of the field tearing them.

7. These things propounded, now hee doth amplifie
Gg 2 and

The Calling of the Iewes.

and enlarge each part: and first the finnes of the Israelites: couetousnesse, Idolatrie, Pride. First extreame couetousnesse, in fraud and oppression.

8. Reiecting all honest meanes of comming by their wealth, and scorning whatsoeuer iumped not with their wicked desires.

9. Albeit God from the beginning had heaped blessings manifoldly vpon them; which they ought to haue rested in, and not to flie vnto vnlawfull meanes.

10. Yea, not so onely, but had made ample and large promises of further fauours by his Prophets.

Both which doe adde to the vnworthinesse of their sinne.

11. Their second sinne is Idolatrie, wherein more thorowly to conuince their benumbed consciences, the Prophet reasoneth with them in this sort: What? thinke you the men of *Gilead*, those beyond the riuer of *Jordan*, whom *Tiglath Pileser* spoyled, and led captiues, that they onely were guiltie of Idolatrie: and you not because you remaine at home vntouched of the *Assyrians*? Nay, saith he, the very entrance into the countrey, *Gilgall* it selfe, so aboundeth with Idolatrie, that it is not to be doubted, but in the rest of the parts of the kingdome, their altars are as thicke as furrowes in the field, that is to say, innumerable.

12. A horrible thing if it be well considered, that these two places should now become the nurceries of euill, which heretofore were the meanes of so great comfort to Gods people.

For *Gilead* serued as a sanctuarie vnto *Jacob*, when hee fled from *Laban*.

13. In *Gilgall*, God by *Iosua* renewed his couenant with your Fathers, after he had brought them out of *Egypt*, by the hand of *Moses* and *Aaron*.

14. But notwithstanding all that, *Israel* hath so sinned as hath beene said, and prouoked Gods heauie indignation: and therefore his blood be vpon him, he shall remaine guiltie and subiect vnto punishment, and must be content

The Calling of the Iewes.

229

to take that, that commeth of ir.

CHAP. 13.

1. For this sinne of Idolatrie hath brought three fearefull iudgements vpon them.

First, They that before were a terrour vnto all, are now of no reckoning.

The time indeed was, that if *Ephraim* did but speake, all the tribes trembled and quaked.

But as soone as he offended with *Baal*, following after Idolatrie; he was no more set by, then a dead carkasse.

2. Secondly, God in his iudgement hath given them vp into hardnesse of minde, and to their hearts lust: that for all this suddaine change they repent not, but run more and more into Idolatrie.

3. Thirdly, Being made very fooles, at the length, they shall vanish and come to nothing.

4. Thus by the place, and by the effects, hee hath made odious their Idolatrie.

Now lastly, he doth the same by comparing on the contrary part, his couenant with them from the beginning, and his former benefits, euen in the wildernesse.

5. Both which ought to haue bene motiues to keepe them fast vnto him.

6. The third sinne is their pride, and loftinesse of heart, which made them to forget God; and that in the middest of his blessings, when they had most cause to remember him. A thing that *Moses* warned them of before, *Dent. 8.*

7. 8. But they went not so away with it. I met with them, sayth God, and handled them roughly, as they did deserue.

9. He hath marred thee, O *Israell*, when as in me, in thine helpe, thou mightest haue stood.

10. Where is thy King, Where now? that he may save thee in all thy cities? and thy Iudges; of whom thou saidest, giue me a King and Princes:

11. I giue thee a King in mine anger, and take away in my wrath.

The Calling of the Iewes.

12. The iniquitie of Ephraim is bound vp, his sinne is layd vp.

^b A time.
ⁱ Breach of
Children.

13. The sorrowes of a woman in trauell shall come vpon him: he is no wife soune, for then he would not stay^b a whit in theⁱ mouth of the matrine.

9. And so hauing done with the sinnes of the Israelites, he doth now amplifie, and enlarge his former inuitation vnto repentance: First taking arguments from the good that thereby shall come vnto them, compared with the euils that before they were in, for their offences. Hee saith, God by his Prophet, meaning the King of whom he speaketh in the next verse, in whom thou puttest thy trust, Was the cause of thy Confusion. Whereas in me who am thy strength, and sauing health, all good things are to be found, and by repentance shall come vnto thee.

10. The former part is proued, for that none of their Kings and Princes were able to doe them good.

11. For God in his wrath set them vp, and pulled them downe: and in a little while made many changes and alterations in the kingdome.

12. Their iniquitie, which God tied vp, as a man doth his purse full of money, and kept in store, to pay them home for it, was the cause of all this.

13. Yet were they so foolish, that though throwes came vpon them, as vpon a woman with Childe, (for so is their Common-wealth compared to a mother, Chapter 23.) yet they had no list to rid themselues out of those dangers, and to put forth into the hands of God, as vnto a Midwife.

4. Posit.
Desolation.

And this may well seeme to be a prophecie of the great miserie they are now in, because of the promises which do follow.

14. From the power of the grane will I redeeme them from death I will auenge them; where are thy plagues O death: where thy destroying O grane, repentance shall be bidden from mine eyes.

The Calling of the Iewes.

231

13. For he shall bring forth fruit among the brethren: after that an East winde comming; a winde of Iehouah comming vp from the desert, his spring shall become drie, and his fountaine shall drie up, the same shall spoyle the treasure of all ^{pleasant} vessels of desire.

16. After that Samaria shall be laid desolate, for that shee hath rebelled against her God: After that by the sword they shall fall, their infants be dashed in peeces, and their women with childe ript.

14. In the second part, from the panges and sorrowes before mentioned. he passeth presently to most sweet and comfortable promises. Being of foure kinde.

The first promise is. The deliuerie of them out of that depth of miserie, wherein they were plunged, and making them to flourish againe: which is first set out by a double similitude.

One, comparing their wretched estate to death, and the graue. Out of the which he will set them free, by raising them from death to life. For such and so wonderfull shall their rising be, that it is called *life from the dead*. Rom.

11. 15.

And this resurrection (as it were) of theirs is an euident argument of the generall rising from the dead, *Ezech. 37.*

To which purpose the *Apostle* aptly, and properly doth alledge it. *1. Cor. 15.*

15. The other similitude is from a peece of ground, all dried vp and parched, that nothing is able to grow notably, expressing the miserable and distressed estate wherein this people hath lien now very neare 1600. yeares together. That as an Easterly winde, and a tempestuous storme hath dried them quite: and spoyled all their delightfull treasures: made them the vilest and most contemptible of the earth, notwithstanding which he sayth: *Ephraim* (that is, euen the ten Tribes) shall flourish againe, and hold vp their head among their brethren.

16. After these similitudes he layeth the same forth without allegorie, in plaine and expresse termes.

CHAP. 14.

The Calling of the Iewes.

CHAP. 14.

1. Returne O Iſraell, vnto Iehouab thy God : for thou haſt fallen by thine iniquitie.

2. Take with you words, and turne to Iehouab : Say vnto I Take. That is, him, forgive all iniquitie, and bestow good, and we will render taking, bestow Calmes with our lippes.

Exod. 25.2.

3. Asshur shall not save vs, upon horse we will not ride ; neither will we say any more, O our God to the works of our hands : for in thee the fatherlesse findeth mercie.

Chapter 14.

5. Posit.

Call.

1. The second promise, is a promise of their repentance, and turning vnto God, whereunto exhorting them, it must be taken as a Prophecie, what God will be pleased at the last, to worke in their heart, see Esay 31. 6. 7. Wherefore he propoundeth, the forme of true repentance ; In the person to whom they shall turne,

2. In the parts of repentance : which are confession of sinnes, and promise of amendment.

3. And lastly, in the motiue to repentance, Gods nature readie to shew mercie to poore distressed sinners.

4. I will heale their turning away, loning themselves : when mine anger shall turne from him.

35. Posit.

Conuenient.

4. The third promise, is forgiveness of sinnes, peace, reconciliation, and Gods gracious acceptance of them in his Sonne, comming from his owne free loue and fauour, which are the fruires and ioyfull effects of their repentance.

Strike.

Goe.

5. I will be as the dew vnto Iſraell, he shall blossome as the Lillie : and fasten his rootes as the trees of Lebanon.

6. His tender boughes shall spread, and his comelineſſe shall be as the Olive tree : and he shall haue a smell like Lebanon.

7. Men shall returne, dwelling vnder his shadow, they shall bring into life as the corne, and blossome as the Pine : his memoriall shall be sanourie, as the wine of Lebanon.

8. Ephraim shall say, what haue I any more to doe with Idoles : I will heare and looke vpon him : I am like a greene Firre tree,

The Calling of the Iewes.

233

tree, by me is thy fruit ° at hand.

° Is found.

The fourth promise is of a glorious Church, which shall be set vp among them : consistin in the points that follow ;

1. A most flourishing and happie estate, through the sweete and heauenly showers of all (spirituall), and temporall benedictions, which God from heaven will water them withall. Whereby, first they shall roote, and fasten downewards, gather such a head as no strength nor power, not hell gate, shall be able to preuaile against them.

39. *Posit. Prosperitie.*

6. Then shall they grow and spread vpwardes, be faire, fresh, and flourishing ; Not onely so, but their happinesse, shall be constant and perpetuall, like to the Oliue tree, whose leaues are alwayes greene.

Lastly, this shall make them gracious and acceptable, both with God and men.

7. Secondly, Other people rauished with the sight of such perfections, shall count themselves happie to dwell in their Tents, and as it were, vnder the shadow of those boughes. The Nations of such as are to bee saued shall walke in her light, and the Kings of the earth shall bring their glory and honor in vnto her. *Rev. 21. 24.*

44. *Posit. All nations embracing Christ.*

3. The Church by this meanes shall be encreased, grow, and multiplie as eares of corne, or clusters in the Vine ; for by *bringing into life, or making to live*, is meant the spirituall propagation of Gods people, by the seeds of the word, and power of Gods spirit.

38. *Posit. Multitude of beleauers.*

4. The Nations shall honor them, and haue them in admiration. Farre and wide shall their fame be spread, and their name be most sweete and precious.

45. *Posit. Nations honouring them.*

Thus doth hee comfort and arme their soules against those tempests, that bloustrous storme and weather, which before they felt, Chapter 13. 15.

8. Fifthly, the zeale of this people, when their heart shall turne vnto the Lord : purging of their Church from all corruption in Gods seruice, which is here noted by Idolatrie, and the worship of false gods. They shall haue no

34. *Posit. Puritie of doctrine.*

H b

more

A

The Calling of the Iewes.

36. Posit.
Spirituall gra-
ces.

more to doe with Idoles, or any worship which is not of-
fred in the name of his onely sonne. Which God so gra-
ciously will accept; that his eares shall be open, and his
eyes alwayes bent onely vpon those that leauing false ser-
uices and religions, betake themselves to him in Christ,
whom he will also recompence with abundance of hea-
uently blessings, the fruites of holinesse and righteousnesse
wrought in them by the Spirite of Christ, which is the
sixt and last poynt.

But least Israell should take glorie to himselfe, he telleth
them that the prayse of so great things, both of their turn-
ing, and of this their fructifying is to be ascribed to God
alone, without whom they can doe nothing.

9. *Who so is wise, let him vnderstand these things, prudent,
let him also acknowledge them: for right are the wayes of Je-
hovah, and the righteous shall walke in them, but fallers away,
let them stumble at them.*

9. The last verse hath a conclusion of this whole Pro-
phecie, by an Epiphonema, or elegant acclamation.
Wherein the Prophet doth stirre vp and exhort the righte-
ous to learne true wisedome and vnderstanding for three
reasons.

1. For that it is a readie passage, the tract, and high
way to happinesse and glorie.

2. These wayes are all of them straight and right, full
of equitie and holinesse.

3. The righteous shall prosperously walke in them, to
the sauing of their soules.

Contrariwise, he leaueth the wicked, that fall away and
goe backe from the holy doctrine taught vnto them, to
the righteous Iudgement of God, as the Apostle doth.
Ren. 22. 11.

FINIS.

F
fol.
f. 14
r. p.
3. 2
33.
38.
line
len
vlt.
3. F
afte
gins
for
line
11.
Da
fol
16
fac
wh
lin
fol
lin
ou
rul
fol
for
ter
lin
lin
fo
r.
fo
fol

ERRATA.

Faults escaped which it may please the Reader to amend with his Pen before he read, r signifieth, read.

Folio 2. line 3. for (*high*) read, *large*, line 9. for *into* r. *unto*, fol. 9. l. 9. for *moane*, read *meane*, fol. 10. l. 7. put out fig. 1. and put it after, obseru. fol. 13. Deut. 32. &c. at the margent put it out there & put it after line 24. f. 14. l. 25. r. *spurre* put, line 34. put out, often. l. 37. in stead of, *particularly*, r. *particular*, fol. 15. l. 1. & 2. put out amongst damosels, &c. and put it line 3. after Instruments, fol. 18. l. 12. put out, *sirß*, l. 19. for *third* r. *teach*, fol. 33. line. 30. for if r. *of*, fol. 37. line 29. for *insufferable* r. *unsufferable*, fol. 38. line 14. for *opposition* r. *exposition*, l. 26. r. *was in*, l. 28. for *godlie* r. *goodly*, line 34. in stead of 2. By. r. 8. *An*. fol. 50. line 2. for *excellently* r. *excellently*, fol. 52. line 24. for or r. *are*. fol. 60. line 18. for 11 r. 14. fol. 63. line 3. after *but*, put *there*, fol. 80. line 3. r. verse 9. 10. fol. 90. line 12. for *beginning* read *ending*, fol. 99. line 4. for *Hartsbi* r. *Hartsels*, fol. 108. l. 27. for *moment* r. *monument*, fol. 133. line 24. after *readie*, adde, *to say*, fol. 153. line 3. for *sixt* r. *second*, line 5. for 67. r. 63. line 7. put out *seauenth*, line 11. for 21. r. 25. in stead of *sixt* read *second*, line 27. for *Dan*. 1. 11. read *Dan*. 11. 1. fol. 154. line 1. for *let* r. *left*, fol. 155. line 35. after *is* adde *it*, fol. 160. line 5. for *wrought* r. *wrote*, line 23. for *seauenth* r. *seauentieth*, fol. 161. line 14. after Angel, *say* to a messiah gouernor shall be *seauen* *seauen*, and *sixtie* *two* *seauens* fol. 161. line 26. for *any* r. *an* fol. 162. line 24. for *while* r. *whole*, fol. 163. line 33. for *those* r. *these*, fol. 164. line 5. r. *Ezech*. 29. 18. line 22. for *gaue* r. *gine*, fol. 165. put out line 1. and a peece of the second fol. 167. line 23. put out namely 26. fol. 168. line 25. r. *his* *death*, fol. 172. line 12. r. *was in doing*, fol. 175. line 31. for *their* read *there*, line 23. put out, 480. *years* from the *Passouer* to the *Temple*, line 35. for *Iudge* r. *Iudges* ruled, line 37. r. *Gedeon* 40. fol. 176. line 1. read *Elon* 10. l. 8. r. *Ammon* 18. fol. 177. line 4. after *anew* adde 52. fol. 179. line 17. for 25. r. 15. line 35. for he read *God*, fol. 182. line 3. for *certaine* r. *retaine*, fol. 186. line 24. for *Ier*. 37. &c. read *Ier*. 3. 7. &c. fol. 188. line 30. for *hath* r. *had*, fol. 189. line 6. for *disted* read *doasted*, fol. 191. line 6. for *into* read *unto*. fol. 192. line 21. for 2. r. 1. fol. 198. in the margent for *Shiddi* say *Shields*, line 28 for *into* r. *unto*, fol. 199. line 10. for *into* r. *unto*. fol. 206. line 10. for (u) r. *all*, fol. 220. line 10. for *tuned* r. *samed*, fol. 222. line 21. for *thirdly* read *fourthly*, fol. 227. l. 34. for *full* r. *full*. fol. 230. line 12. for *puised* r. *didst* put. fol. 231. line 27. read *grow*: *notably* *expressing*.